Harold·M. Lambert

December, 1951

)MEN'S MISSIONARY MAGAZINE

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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Not Merry, But Joyous

How can w say "Merry" Christmas this year,
When the world is so full of woe?
Women and children are haunted with fear,
While murderous foe hunts for foe.

Of wisdom, and reason it seems there's a dearth;
The war-lust and hate turn men wild.
They raise future armies to conquer the earth,
By drafting each new-born child.

O let us turn to that scene, ever new—
God's marvelous cradle of love—
When the Saviour was sent to restore, and renew
Peace and life from God's throne above.

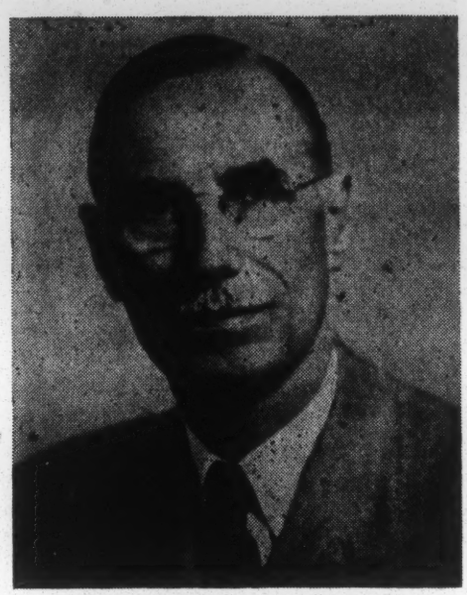
O let us carol as never before,
To Jesus our King Supreme.
Glory and praise be to Him evermore,
Love's Victory be our theme.

—ELLA M. BARNES, Washington, Iowa
Retired missionary to Egypt

(This poem was addressed to Mrs. J. D. Sands and the Women's Board in 1939)

Visit Latin America Via Books

For Adults (Reading Course)



DR. GEORGE P. HOWARD
Author of "We Americans: North and South" — adult study book on Latin America. Dr. Howard was born in Argentina, missionary parentage. Renowned as an orator in both English and Spanish. Serving now as evangelical lecturer for Committee on Cooperation in Latin America.

For Adults and Y. and Young Peo (Reading Cours

For Young People

For Junior Highs (Reading Course)

For Grades 4, 5, 6

(Reading Course)

For Kindergarten

Adult Guides are available for most of these books. The Guide for adults on *Americans: North and South* and *He Wears Orchids* is by Carol M. Morgan, 50¢. There are two Frontier Books, 20¢ each, *A Citizen of the Americas* by L. T. Holmes and *Horseman of the Lord* by Alberto Rembao. Order from Literature Dept., 90 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa. (See Lit. Dept. pages in October and November Magazine for more materials and prices.)

The Visual-Aid Dept., 209 Ninth St., Pittsburgh 22, Pa., lists four films on Latin America: "Wings to the Word"—30 min., $8.00 rental, Black and White; "Out of the Dust"—45 min., $10.00, B & W; "Report on Mexico"—30 min., $6.00, B & W; "To Every Creature"—30 min., $15.00, in color.

The 1952 Program Theme — The Bible and Missions
The 1952 Worship Theme — Bible Prayers

The Women's Missionary Magazine

Of The United Presbyterian Church

ol. LXV December 1951 No. 4

We Americans: North And South

By GEORGE P. HOWARD

Reviewed with Additional Material by MRS. S. B. COPELAND, Pittsburgh, Pa.

"Scripture Light" for Latin America

I. Our Neighbors South of the Rio Grande

Since one-third of the membership the United Nations comes from Latin America, "South of the Border" becomes more than a catchy phrase. Respect for these twenty republics south of the Rio Grande River grows as Dr. Howard, the thor, develops and proves his first mazing sentence: *Latin America* is e real melting pot of the Western emisphere. In the companion study ook, *He Wears Orchids* by Elizabeth eredith Lee, it is estimated that is melting pot contains between ree and four million Evangelical ristians or Protestants, two million whom live in Brazil where their mber has been doubled in the past n years. Hence our knowledge conrning the Protestant Church would limited sadly if we omitted a study Latin America, even though our nomination has no work there.

Our pride in the accomplishments of our own country gets a bit of a jolt when we discover that Venezuela wiped out its public debt on the hundreth anniversary of its liberator, Bolivar; that Uruguay has had an eight-hour law, old-age pensions, and unemployment insurance for some time. Picture Argentina's countless herds, enough to supply Europe and America with beef at reasonable prices; Chile's copper in sufficient supply for the world's needs for the next two hundred years; Buenos Aires' five subway systems; four-fifths of the world's coffee on Brazilian bushes; world's fastest-growing city, Sao Paulo, Brazil; the first arbitration treaty of modern times between Chile and Argentina in 1902; a Protestant church open every day of the week in every Latin American capital; a Protestant farming region the size of Connecticut, located in Uruguay; a Protestant radio station, "Voice of the Andes," the largest multiple language station on a continent so large that it could contain the population of the whole world with only two and one-half people to the acre! The Light is not only seen, but heard in Latin America.

Interesting differences appear between the Americans North and

Mrs. S. B. Copeland is well known among United esbyterians for her excellent book reviews. She active in the Mt. Lebanon United Presbyterian urch and in Monongahela Presbyterial. Her hus-nd is the Synodical Supt. of Missions of Pitts-rgh Synod.

What Do You Kow About Latin America?

1. This map of South America is only part of Latin America. What other countries must be included? (Good maps of Latin America available from Literature Dept.)
2. "Pan America" would mean including what additional country?
3. Where will a plumb line dropped from your home town touch South America?
4. Where will you find the largest Indian populations?
5. Locate the largest city south of the equator.

(Additional Map Study suggestions, "Workbook" pp. 4, 5, 6.)

The above map is drawn to scale.

South. The leisurely life of Latin America is hard for a bustling Yankee to understand and imitate. Eating is an important function, an occasion for gaiety and relaxation. Not a single Main or Market Street appears in the entire continent, but city maps tell the proud story of the past with every street named for some famous person or event. Ecumenicity is more than a theory there, for seven denominations unite in the Union Theological Seminary in Buenos Aires, and five denominations unite in a model mission farm for the Indians of Ecuador.

Dr. George P. Howard is well able to speak of both the American continents, since he was born of missionary parents in Argentina, acquiring a knowledge of Spanish which served him well as interpreter at the Pan American conference, as well as on the lecture platform, and in writi Christian literature in Spanish. H education was obtained in the Uni States and he held some pastora here. Thus he knows whereof speaks when he turns from the d ferences between the two Americ and comes to this heartening conc sion: The underlying kindness heart in Latin America is the sa as is found on the Main and Mar Streets of the small towns of No America. Proof of this came to mother from the United States wh her child became desperately ill i Latin American capital. The poli man on that beat detoured traffic of earshot, the corner saloon hus its loud music, while the chamb maid in the hotel kept a day-l vigil before the shrine of the Vir and a great lady in the city knelt supplication for his recovery.

II. "Lampposts" In Latin America

A teacher in Nazi Germany told
s priest: "We must be like lamp-
sts. There are not many in the
streets—just every sixty
feet or so, a post with
a light. They are dumb
and cannot speak; they
are stubborn and do not
move. But as soon as
night appears, their im-
rtance is realized. In Germany,
ther, we are the lampposts. We
e silent, for we are not allowed to
k. They say we are stubborn; they
ve to go around us. But when night
mes—and a terribly dark night it
l be—then they exclaim, 'Look!
y are like the lampposts on a dark
eet!' "

Latin America has some Roman
tholic lampposts, saintly, spiritual
l liberal. But the Protestant lamp-
ts interest us especially, though
y are a minority, and their light
not often seen in high places. But
matter in what obscurity, nor
inst what winds of persecution,
y keep on stubbornly shining. Be-
e the first American missionaries
l reached Mexico, two such lamp-
ts in the persons of two soldiers
Maximilian's army had been shin-
in the darkness. Imprisonment
l the casual gift of a Bible were
providential means which started
ir light in organized Bible classes.
he leading Argentine daily, *La*
nsa, recently suppressed, referred
a movie on the life of William
rris, a Christian missionary, as
best movie to be made in that
ntry. Morris worked with Dr.
ward's father around the docks of
Boca, in an expression of the
istian social gospel at its best;
he clothed and shod the poor chil-
n around the docks, and then
ted Christian schools for them,
g only Argentine funds. Two
dred thousand children have been
ed in the schools and orphanage.
mppost in the dock area.

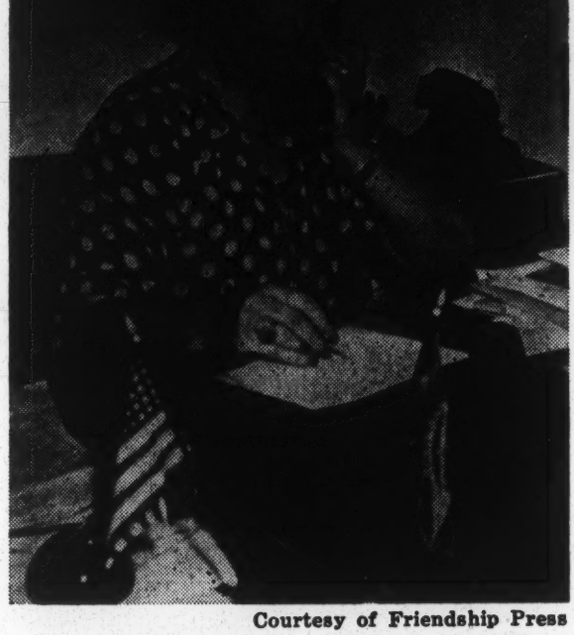
William Reed of Ecuador dared to be a Daniel when the government tried to make religious meetings subject to police permit. Mr. Reed held open-air meetings without the permit, and waved the Ecuador constitution in the faces of the police, its guarantee of freedom of speech his basis for prayer and sermon. At his death, condolences from Roman Catholics and even communists mourned the passing of this bright light.

The brief mention of leper missions in Paraguay is supplemented by the story of Dona Eunice Weaver of Sao Paula, Brazil.[1] On a visit to a coffee plantation in her youth, she saw what seemed to be a ghost, for it was a girl supposed to have committed suicide. The leprous face showed why the girl had tried to disappear. That day Eunice decided on what she calls her "Good Neighbor policy applied to lepers."

Converted early to Protestantism, and educated in a Protestant school, Eunice had long been troubled by the plight of the lepers who roamed in mobs, seeking alms. When the government finally segregated the lepers, their children were often left behind, helpless. Mrs. Weaver began by writing, and by working through a society. Later she traveled in every state of Brazil, organizing auxiliaries, setting up educational campaigns in leprosy, and erecting homes for the healthy children from leper families. Three thousand children have been kept in these twenty-five homes, under scientific observation for six-year periods.

Next came a new phase of work, when she interested the auxiliaries in building churches, libraries, gymnasiums, workshops, social centers, and nursing courses in the leper colonies. Other countries seek her advice, and she answers any call where the terms are Christian. Showered with honors, she gives the credit to her

[1] "He Wears Orchids"—P. 43.



Courtesy of Friendship Press

Dona Eunice Weaver—"Leper's Angel"

eight thousand voluntary helpers, "the best women in Brazil," says Dona Eunice Weaver, a lamppost equipped with many reflectors, the "Leper's Angel."

A special radiance from Protestant and Roman lampposts shining side by side is not impossible, if the hierarchy does not interfere. A Mexi Protestant rural project did such standing work for the commu through nurses and doctors, th special mass was held in a neigh ing village in recognition of t heroes of an epidemic. A very st lamppost! And a Roman paper lished a letter by a priest in w he protested against the violence the group called "Catholic Ac Against Protestants." An order more lampposts comes from P where the Minister of Education the missionaries to cooperate schools for agriculture, stock rai and industry. He feels that Chris schools can play an important in his country's welfare.

With only two thousand Bibles tering Mexico during the more t three hundred years of Spanish trol, compare the more than mil gospels and Bibles sold there in year, not to mention those g away! Ten years ago, a priest lished an article warning that possession of the Bible was a w elephant, a gift which made the er poorer; but today there is a str movement in the Roman Chu which encourages the circulation the Scriptures. The lights are ing on in Latin America.

LET MAGAZINE SUBSCRIPTIONS SOLVE YOUR GIFT PROBLEMS!

To Mrs. Ralph H. Arnold, Treasurer
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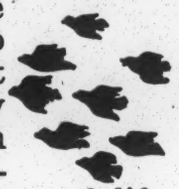
III. From Discovery To Democracy

f it was the flight of birds which, God's providence, led Columbus th instead of to the coasts of what ow South Carolina, we uld never cease to nk God for that nge providence, for by we were saved from oming a Spanish col-, with the Spanish way of life, m of government, institutions and gion. European culture came to in America, but also enslavement he Indians of what is now South erica. Good tools for industry and iculture arrived, but so did in-ments of torture for the propaga- of Spanish religion and govern-t. Varied foods were offset by ious diseases. The church con-ted by the sword; and its mem-, their women-folk left in Spain, few moral or ethical scruples, a great lust for gold. Pilgrim, ker, Huguenot and Dutchman left impress on North America, while dalism and the taskmaster's urge molded Latin America.



t the beginning of the sixteenth tury, the Pope gave Brazil to tugal, but he gave the rest of the World to the King of Spain, to his country. So the King col-ed tithes and moneys obtained n the sale of indulgences, nomi-ed church officials, granted and oked missionary licenses. The tizo was the result of the mixture Spaniards and Indians; while the les were children of Spanish par-, but born in the colonies. These er the overseas Spanish looked n upon, and refused them gov-ment appointments. During these ial developments, the Roman rch, in its zeal for orthodoxy, set a Gestapo and began the Inquisi-, while unhappy and oppressed s farmed the lands of the over-s. As a result, many a Latin erican revolution was an expres- of longing for freedom, justice, and food on the part of an un-py and oppressed people. To aim at democracy under such conditions, with 90% of the people illiterate, was a daring experiment. It lasted twice as long as did our own struggle for independence, involved many more people over a far greater area, accomplished without outside help!

The lack of unity following this struggle toward freedom and democracy may be blamed mainly on geography: high mountains, immense rivers, vast distances. Up to then, priest and king had done the thinking for the common man; but soon printing presses were smuggled in and man's rights began to be talked about openly. Leaders arose: Bolivar, San Martin, Sucre, O'Higgins, Miranda, Belgrano. The creoles began to be eligible for government positions and occasionally to find their way into law, medicine or teaching; and they backed up the reformers and political leaders in efforts toward popular education, the importation of good European stock, and democracy.

Bolivar of Venezuela, who at one time freed a thousand of his slaves with one stroke of the pen, who three times declined to be king, who refused both pension and reward, was born rich and died poor. San Martin of Argentina prepared an army for the liberation of Peru and Chile. Women gave their jewels; priests put on uniform. When victory came, and San Martin was offered a huge reward in gold, he requested that it be used to found a public library. Feeling that Bolivar could establish the new republics more quickly than he, this self-effacing hero went into voluntary exile.

One hundred years later—a short time in the history of any nation—these twenty Latin American republics were received into the United Nations organization as equal partners of the other free peoples of the world. Their growth, and the direction they take economically, socially and religiously is of vital interest to the U.S.A. and to the Protestant world.

IV. Two Of These Neighbors

The Largest

The giant land of Brazil is surpassed in size by only three other countries—Russia, China, and Canada. Colony, kingdom, empire, and now a republic, it is a real melting pot in that the races have fused, and the result is a people who call themselves Brazilians regardless of previous national background. How pleasant to find a peaceful country with no tradition of revolution or civil war, and with native graciousness, kindness, and good humor.

Brazil is Portuguese rather than Spanish in its origins, and since the Portuguese is much more tolerant than the Spaniard, German Protestants, Italians and Japanese found their way to Brazil. Many Japanese are Protestants, one of them a missionary to his own people in Brazil, and the evangelical group has sent missionaries back to Portugal! Of the Germans who settled here, special mention is made of Professor Leo Schneider[2], a third generation Brazilian, who trains high school children to love beautiful religious music, and writes oratorios for them —the first Brazilian to excel in this form of music. His themes are always from the Bible, and people of all creeds attend these musical events. "Those words," remarked a priest, "how very beautiful! Wherever did you find them?" "In the gospel according to St. John," replied Maestro Schneider.

In no Latin American country has Protestantism made such headway as in Brazil, where the people have a bigness of spirit and are most teachable. Of the five percent of the population who are leaders, one-fourth are Evangelicals. Into the interior they have gone with hospitals and schools, and one Methodist sch of a thousand students is used by government as a model for st schools.

The bulk of South Americ wealth is in this republic: jew metals, farm products. Special from the U.S.A. are teaching techniques to native workers. A cial conscience goes along with wealth, for Brazil has made excel provision for its lepers in twe nine leprosaria, some having as m as fifteen hundred patients. Ev gelical missions provide religi services, and also care for the hea offspring of leper parents in twe one children's homes. Brazil suppo its Bible Society entirely by the c tributions of its own people.

Too often religion means fear, spiritism, theosophy or humani so a real evangelical witness is ne ed here. Dr. Howard calls the k note of Brazil GROWTH, and quo a leader of Sao Paulo who said o half jokingly, "All you have to do put up a sign over a door indicat an evangelical meeting, and th jump back before you are trample The gospel light is radiant fr many a Brazilian lamppost, and marble figure of Christ[3] crowns hill overlooking beautiful Rio Janeiro.

The Nearest

"A desert filled with church would seem to be an unkind desig tion of our nearest neighbor so of the Rio Grande, but the spea had seen Cholula, Mexico, with five thousand inhabitants and th hundred sixty churches. Spani kings had promised three squ miles of land to everyone who wo build a church, and with slave la churches were erected with m speed than piety. Mexico has s fered from a fabulously weal church surrounded by desperat

[2]"He Wears Orchids"—P. 89.

[3]Workbook—P. 18:VIII.

. Oscar Rodriguez (left) Cuba and Prof. G. Baez-margo (right) of Mexico, cutive secretary of the mittee on Christian Lit-ure of the Protestant rches in Latin America. se men were leading fig-s at a month-long con-nce to study ways and ns of promoting Chris-education in Spanish-king America. The Con-ence brought together bers of the Commission Curriculum Materials for in America, comprising cialists in religious edu-ion from a number of th American countries.

Religious News Service Photo

or people who tried to despoil the rrupt church, but succeeded only making themselves poorer.

Religion colors Mexico's politics, oil business, its international re-ions. The Roman Church and the xican state have been in a con-nt state of war, and in 1835, 1847, d 1855 in open warfare. The gov-nment pledged the church proper-s—two-thirds of all the land in xico—in its effort to raise funds fight the U.S.A. The priests went strike, stirred up insurrections, d contributed to Mexico's defeat. ti-religious forces triumphed, sep-ting church and state, but making rriage only a civil contract. How-r, the Mexicans are profoundly igious, and turned to spiritism and osophy to fill the vacuum caused distrust of the old religion.

Now Protestantism has its real nce in Mexico, for our belief in reality of the spiritual, and our couragement of the use of the in-lect in religion are factors which the Mexican thinker can understand. Many of the governing middle class as well as the more humble people are freeing themselves of the fetters of fear and superstition, are getting a sense of the dignity of honest labor and of the worth of the individual in the sight of God. Opposition from the Roman heirarchy has been violent at times, including pastoral letters and threatened boycotts. But this is turning the mind and heart of many Mexicans toward the Evangelical Church. To have a new bull ring seating eighty thousand, and blessed by the Archbishop on its opening day, makes many a peon feel that he has asked for bread and been given a stone. Evangelicals such as Professor Gonzalo Baez-Camargo are giving the peon and all other class groups of Mexico the real bread of life.

Baez-Camargo[4] is a third generation evangelical whose ill health had brought him to death's door. On read-

[4] "He Wears Orchids"—P. 34.

ing Psalm 118:17, "I shall not die, but live, and declare the works of the Lord," he vowed to devote his life to declaring God's works if his life were spared. More than twenty-five years have passed, in which he has preached and written and published and lectured for God. Today he is secretary of the Committee on Christian Literature for Latin America, a member of the World Council of Churches and a publisher of several Christian books in Spanish and Portuguese. According to his testimony, Latin America is more than ripe for a vigorous, well-planned, continent-wide crusade of evangelical witnessing by means of the printed page. The difficulties such a crusade call for our prayer for the press quoted the Roman arch bishop: "We will fight the Prote tant campaign until we put an en to it. If Catholics consider that powerful boycott can be one of th efficacious methods of achieving thi end, they will surely adopt it, de stroying in this way business an industries financed by Protestan capital." In response to which, w pray that light, more light still, ma shine from Mexican lampposts int the hearts of both Roman and Eva gelical Christians in Mexico.

Program Suggestions

WORKBOOK: LATIN AMERICA

The Latin American Workbook, compiled by Mrs. E. D. McKune, will enable a leader to make the study of Latin America more interesting than a mere book review could be. It is being used so widely by other denominations that the first supply was exhausted, and a new supply is now ready. The following are culled from the *Workbook,* and are merely brief excerpts from a few of the 32 helpful pages. Young people, especially those studying Spanish, would enjoy having this book in their homes.

1. The week before the meeting: Distribute Spanish words and phrases to be used in greetings and conversation at the meeting. Page 24—Hand out names of Latin American liberators and ask for two or three sentences characterizing the work of each. Page 10—The Matching Test on Page 10 might be worked out at home, with results to be read at the meeting.

2. "Seed Thoughts for Worship Programs" include Bible verses in Spanish. Familiar tunes make Spanish hymns, Pages 1, 22, easy for the entire group to sing after a few hints on pronunciation. Page 24. Poems by Spanish writers are translated, page 23. A high school Spa ish teacher or some of the high scho Spanish students might be glad t help.

3. "Early Birds" who arrive the meeting ahead of time will enj putting together the map of La America on Page 5, if you ha previously cut it up into twenty di ferent countries. Guesses on "Sigh seeing for Superlatives" might written into this Quiz, correctio to be made after the program.

4. A sewing or work group mig enjoy having stories read or to Try "He Wears Orchids" by Eli beth Lee—tales from different La American countries.

5. Buzz Sessions. Page 24—Divi into small groups, each having a qu tion or topic, and in five minu have the chairman of each gro make a report.

6. Two excellent dramatizatio each just 3 pages long, pages 25 a 28. A one-page playlet which a Gi Circle might present, page 12.

7. Special Reports: The Christ the Andes, page 20. Leprosy in La America, page 21.

8. Closing Song: International A them, to the tune America. Page

(*Mrs. S. B.*)

Margaret Wilson Copel

The Significance Of Protestant Christianity In Latin America

By W. STANLEY RYCROFT

Latin America is one of the major areas of the world deserving close attention and study. Its territory is equal in extent to that of Europe and the United States combined and the possibilities of growth and development are almost beyond imagination.

The term "Latin America" comprises the twenty independent countries of Mexico, the six Central American republics: Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica and Panama; Cuba, Haiti and the Dominican Republic in the West Indies; and the ten South American republics. These countries represent areas which were conquered and colonized by countries of Latin culture, namely, Spain, Portugal and France. For the purposes of this article we shall confine ourselves to Latin America, and not refer to the European possessions such as Jamaica and Trinidad in the West Indies, and the Guianas. The culture and development of these areas present an entirely different problem and should be studied separately.

It is quite conceivable that greater and more rapid development will take place in Latin America during the present century than in any other area in the world. Its present population, estimated at 152 million people, now exceeds that of the United States, and its rate of growth is twice that of the population of the world as a whole. Between 1920 and 1940, the population increased by 41%.

Two world wars have given a great impetus to industrialization in major countries, such as, Brazil, Argentina, Chile, Mexico, Venezuela, Colombia and Cuba, due largely to the fact that they were thrown on their own resources. Indeed, all the Latin American countries, large and small, now seem determined to lift themselves right into the twentieth century and achieve in one generation what it took the United States 150 years to do.

Levels of health and education are rising—though slowly, roads are being constructed, industrial plants are going up, and new hydroelectric power is being harnessed. In five years the number of plants in Mexico increased from 13,510 to 28,513; a 70-million-dollar steel plant was built recently in Brazil, partly with United States funds and partly with Brazilian public and private money. British, North American and national airlines are bringing the remotest interior places within reach of the coast and the outside world.

Great social changes are taking

William Stanley Rycroft, Ph.D., was born near Liverpool, England. He attended local elementary school and secondary schools in Lancashire. World War I interrupted his schooling and from 1917 until the close of the conflict he served in the Royal Air Force.

During military service as a pilot he was brought down in action three times and on the last occasion he and his observer crashed in "No Man's Land," near Ypres, France, barely escaping death. Out of his experience came the desire to give his life to Christian work.

Following hospitalization and later studies, Dr. Rycroft graduated from Liverpool University in 1922 and went almost immediately to Peru under the auspices of the Free Church of Scotland, to teach in the Anglo-Peruvian College in Lima. In 1926 he was made Vice President and in that post served until 1940.

Dr. Rycroft taught English at the ancient University of San Marcos in Lima, serving on its faculty for fifteen years. During his early residence in Lima Dr. Rycroft met and married Miss Margaret G. Robb, Peruvian-born daughter of British and American parentage. In 1938 he attended the International Missionary Council at Madras, India.

He became Executive Secretary of the Committee on Cooperation in Latin America in 1940, and traveled extensively throughout Latin America. Dr. Rycroft is author of the book "On This Foundation —The Evangelical Witness in Latin America" which was used widely in our mission-study groups when Latin America was a previous interdenominational study.

In June, 1950, Dr. Rycroft was appointed Executive Secretary for Latin America of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

place. With the rise of industrialism, a new middle class is appearing and before long will be a stabilizing factor, for up to now Latin America has had a two-class society: the rich, landowning class a small minority, and the poor illiterate, underprivileged masses. While there is an exodus in some areas from the country to the urban centers, it is still true that two-thirds of the people of Latin America derive their livelihood from the soil, most of them living at the bare subsistence level.

Without stopping to discuss in detail the social implications of these changes, we shall now attempt to describe some of the political and religious trends which give concern to those who desire to see Latin America move forward toward democracy based on freedom and justice and a higher standard of living for the common people.

The first danger that we see is the growth of materialism. Advertisements, whether on the roadside, over the air, or in the daily newspapers, and magazines, Hollywood movies with their glittering but unreal portrayal of life, dangle the products of a technical machine age before the eyes of increasing numbers of people and many come to believe that the chief end of man is to possess this world's goods. Communist propaganda tends to reinforce this belief, since it proclaims that the solution of the world's problems is to be found on the economic materialist level.

The second danger and cause for concern is the resurgence of totalitarianism, the dreaded phenomenon which the people of Britain and the United States fought and defeated at great cost in World War II. The avowed purpose of the Allies in that war was to preserve democracy and freedom. The present world struggle against Communism, which is another form of totalitarianism, has tended to polarize the forces into right and left. As Latin America part of the world struggle—fr which no area of the world is empt—the anti-Communist dri has given new impetus and stren to the reactionary forces of right, or to the forces of totalitar ism with its partners—militari nationalism and clericalism.

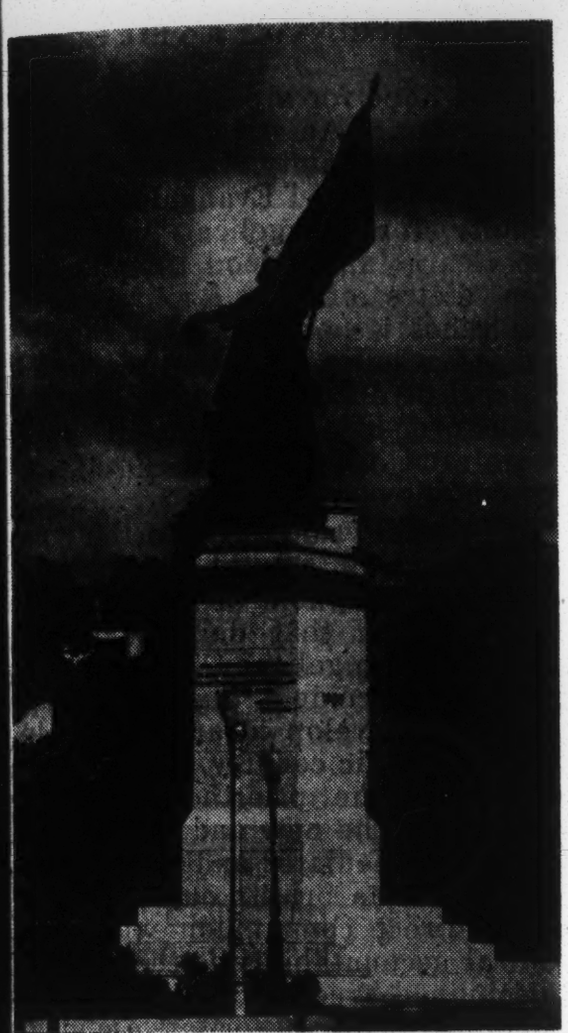
The two main foci of totalitari ism at present are Argentina and lombia, one in the Nazi style and other in that of Franco and Mu lini, namely Fascism. We shall our comments to that of Argenti though we shall go on to descr the common roots or bases of t movements.

There are some striking simil ties between Hitler's Germany Peron's Argentina. Though Pe has not reached the "guns ins of butter" stage—incidentally, Argentines are well-fed—yet t are indications that he would li extend his power to lands bey the frontiers of his country. H had his Eva and married her came to his violent end; Peron his Eva and married her as he c into the presidency. Peron was mi tary attache to the Argentine Leg tion in Hitler's Germany and e dently learned enough to be able avoid some of Hitler's mistakes.

Peron won the support of the l boring classes by securing for th substantial raises in wages and oth privileges. Over the years, sin Peron's election, these laborers ha largely provided the masses for gr public manifestations. Howev they paid a price; namely, compl control of labor unions by the g ernment.

The control of the press with t disgraceful suppression of *La Pre sa*, one of the great dailies of t world, and of every possible mea of expression of public or priva opinion, together with the intimi tion and suppression of oppositi all have Hitlerian characteristics

Peron also used the church to



Courtesy of Moore McCormack Lines

Statue of Christopher Columbus in Rio de Janeiro. Columbus took the Roman Catholic Church to Latin America.

into power. For that support, the church received payment in 1947 in the form of a bill pushed through Congress, making the teaching of the Roman Catholic faith in schools obligatory. Some years previous to this, a number of images of the Virgin Mary, known as Virgins of the particular places where they are located, were made generals of the Argentine army and, to this day, these images are receiving the emoluments corresponding to such a rank.

Let us now turn to the underlying philosophy both of the totalitarianism of the Peron regime and of the clerical Fascist regime in Colombia.

For several years before Peron came to power, a group of young Argentine nationalists sought to revive Catholicism in their country. According to an unpublished survey made by the Archdiocese of Buenos in 1943, only 13 per cent of the three and a half million people go regularly to mass, and only another 7 per cent go occasionally. These ardent young Catholics sought to identify Catholicism with a particular political ideal. They believed that the great Catholic Spanish tradition had been betrayed and that Argentina, along with other Hispanic American countries, had joined the great European religious apostasy which began with the Renaissance and the Reformation and culminated in the agnosticism of the eighteenth and nineteenth centuries.

Furthermore, these Argentine nationalists held that personal liberty as embodied in British common law and the Bill of Rights of the United States was incompatible with a Christian civil society. Their basic assumption was that the ordinary man was incapable of political responsibility; government, therefore, must be in the hands of "the community hierarchically constituted," that is, the nobility or aristocracy, the landowners and the churchmen. In other words, the Fascist-type society alone is Christian. A Catholic writer in the United States, commenting on this movement, stated that the program adopted by the Argentine government after the 1943 revolution was substantially that of these nationalist intellectuals.

Where does this philosophy come from? It has its origin in Spain and the Roman Catholic Church. Ardent Roman Catholic Falangist writers in Spain, such as Pemartin, Maetzu and his wife Maria and Peman, have taken the position that our troubles today have their origin in the fact that unity was disrupted by the Renaissance and the Reforma-

tion, both of which they consider pagan. The Inquisition, they maintain, has been maligned, and they hail it as the true Spanish Catholic tradition. It was "immensely popular during the centuries of its greatness, loved and respected by the ignorant and learned alike." These writers call on the Hispanic world, all those who owe their civilization or being to the Hispanic peoples of the Peninsula, to restore the great Roman Catholic tradition. In other words, to be great the Latin American countries must return to the Roman Catholic faith.

But this is not all. Traditionally, politics and religion are very closely related in the Spanish world; and so, it is not really surprising to find these Spanish Catholic writers advocating a type of political regime and political concepts that will favor the increase of Catholic power, namely Fascism. The type of government at present in Colombia can be described as Clerical Fascism. It is built around the concept of privilege, hierarchy, autocratic government and intolerance. A Roman Catholic pamphlet, published in the United States with the title "Freedom of Worship," says that, while Catholics may not persecute non-Catholics because of their religious convictions, yet "this does not imply that unrestricted freedom must be granted by Catholics to the religious activities of non-Catholics."

The question we now turn to is whether Latin America will ever develop real democratic forms of government based on the broad concepts of freedom and justice. Roman Catholicism does not trust the common man, for it considers him rigidly limited and forever adolescent. It favors a hierarchical and stratified society, as we have pointed out. Roman Catholic synonyms for chaos are democracy, socialism, liberalism, communism and anarchy, all of which Catholic writers lump together, believing that, if any or all of them prevail, Catholicism is doomed.

The hope for a progressive and great Latin America lies in Protestant Christianity. In Latin America, this is called Evangelical Christianity, for evangelicals wish it to be clearly understood that the raison d'etre of the Protestant Churches is not to combat the Roman Catholics, but to preach the Gospel of a Living Christ Who can transform life and make all things new, and to constitute groups or communities of believers.

We would not fall into the common error of equating democracy with the Kingdom of God, but we would claim that democracy is a fruit of Evangelical Christianity. It is not an accident that democracy does not develop in any predominantly Catholic country. Jesus Christ abolished the priesthood and He Himself is the new and living Way. He is our Mediator and High Priest, while we, as priests ourselves, can have direct communion with God. Moral accountability is the basis of disciplined freedom, as it is of democracy. The authoritative and totalitarian system of Catholicism with its denial of the right of private interpretation does not produce a democracy or free government. "History, I believe," said Thomas Jefferson, "furnishes no example of a priest-ridden country maintaining free, civil government."

In less than a century—in some countries only half a century—Protestant Christianity has spread in Latin America, so that today there are Protestant communities in every land. In no other area of the world is Christianity spreading so rapidly. It is true that the four million Protestants are only a minority group, but their influence is out of all proportion to their numbers. Brazil, the giant of South America, alone has two million evangelicals. There ar four cities in Brazil with over one hundred Protestant con-

gregations each. In the interior of the country, new communities are growing up and in all these there are Protestants, people whose feet are on a rock and whose lives are now based on moral principles and integrity.

In Brazil and Mexico there are strong "national" churches, that is to say, churches that are autonomous in their organization and activities. In recent years a surprising leadership has emerged, though the rapid growth of the churches in the great cities and into the interior of a country like Brazil means that the number of pastors and evangelical teachers is never enough to meet the demand.

The outstanding characteristic of the Protestant churches in Latin America is the evangelistic zeal of the ever-growing number of people who have been brought to a knowledge of Christ. It is the members of the churches themselves who are evangelizing, bringing their friends to church in order that they might experience the same joy and blessing they have found. In most Sunday evening services (old and young go to Sunday school in the morning) only about half the congregation will be members; the rest being inquirers or adherents. In the United States and Britain the reverse is true in our Protestant churches. A church may have eight hundred members but you will probably see only two or three hundred at a regular Sunday morning service.

One of the most inspiring and thrilling experiences is to visit these congregations and see the real joy as well as the spiritual vitality of the people. Christ has really entered their lives and made all the difference to them.

During the vacations it is the custom in the Presbyterian Seminary in Recife, Brazil to send the students on evangelistic tours into the interior. One such student preached in a barn filled to overflowing with people. At the end of an hour he was about to close the services when the people protested and asked him to go on. He preached for another hour, and he was then hoarse, but they insisted that he continue.

Recounting the incident to a professor afterwards he said that he broke every homiletical rule he had learned and preached on until midnight. Then the people went home, some of them having to walk sixteen miles.

What is the reason for this evangelistic fervor? First of all, there is a great hunger in the hearts of the people; they are seeking for some faith that will give meaning and purpose to life. They have known a politically-minded corrupt church which has given them the Virgin Mary, the saints and the dead Christ. The living Christ when he is presented comes into their lives with all the power and the freshness of springtime.

In many countries Protestants are discriminated against in various ways, in others, such as Colombia and Mexico, they are persecuted because of their faith. But they are standing firm and steadfast to a surprising degree in the face of danger and violence.

Protestant Christianity is the only hope for a free democratic and a great Latin America. The next ten or twenty years will decide which way Latin America is to go, whether it will be toward materialism or communism with its messianic hope of social betterment, fascism or totalitarianism with its idea of strong man government at the expense of liberty and the good of the common man—or freedom, democracy, justice, a Christian Latin America.

Our Latin American Neighbors

By JULIA GRACIA REMBAO, New York City, New York

For only knowing people better we learn to love them. I am sure that we will come, all of us, to the same conclusion: that is, that we are not very different one from another, if only because we all are God's children. So it is of concern to all people who have Christian love in their hearts and sincere affection for the human race, regardless of color or creed, to make an effort to get acquainted with the people of Latin America, if only during this year when in all Christian churches of this glorious land we are devoted to the study of our Southern American Neighbors.

For many a person in North America the subject of Latin America is new, a sort of pioneer enterprise and perhaps a thrilling adventure. I hope that during this year of Latin American studies our Christian churches will create a desire and a curiosity to learn more about Ibero America, with a further view to create and develop currents of goodwill and friendship between the two Americas. In this way, it will be only logical that we both share each other's culture.

As a rule, the Latin Americans are lovers of art, music, literature and other disciplines of the spirit. Politically, they are lovers of freedom and democracy, in spite of circumstantial evidences to the contrary.

Julia Gracia Rembao

Socially, the other Americans like to have fun. The holiday spirit is always present and ready to burst into fiesta and celebration whenever the opportunity presents itself. Rare is the week of the year when the markets and public places are not alive with adornment and activity. In Mexico, for instance, the month of December is a continuous festival. As one walks through the streets, one is able to see the colorful booths at the markets, full of fruits and flowers and toys, especially pinatas.

Do you know what is a pinata? The pinata is something made with an earthenware jar or fragile pot. The outside of the pot is covered with crepe paper of many colors. The paper is cut up in elaborate frills and pasted row on row until the jar is covered to the top. The jar is filled with an assortment of fruits, nuts, candies, etc. Then it is hung up in the middle of the patio and now all the people are ready for the party to begin. When all the guests have been duly congregated, one of them is chosen to be the first blind man. He or she is blindfolded and given

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Julia G. Rembao was born in Zaragoza, Spain, but spent her early years in California. Later she went to Mexico with her husband as Principal of "Colegio Internacional," a boys' school of the American Board of Commissioners for Foreign Missions. She is a graduate of Schauffler College at Cleveland, Ohio. She has travelled extensively through Europe and accompanied her husband to the Madras Conference of the International Missionary Conference in 1938.

It was the privilege of the Editor of this Magazine to know and to love Mrs. Rembao at the 1951 Chautauqua Institute of World Missions. It was learned that she likes social work, "to help people, to do things for them," she says.

Readers will be interested to know that Dr. Rembao, her husband, is research consultant, Committee on Cooperation in Latin America. "Christian World Facts" for 1952, pp. 3-6, has an article entitled, "The Latin American Miracle," by Dr. Rembao, which you will find helpful for this study. Order "Christian World Facts"—25c, from our Literature Dept., 904 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa.

several whirls about so that he may lose his sense of direction. Then he is given a stick with which to hit and break the pinata. Each person gets three chances to hit it. As soon as it is broken and its contents fall to the ground, everybody rushes to get his part of the candy or fruit. Then refreshments are distributed to all those present.

This pinata celebration belongs to the old traditions of Mexico. Now that we have Protestant communities in all Latin American countries, the Evangelical note has been added to Christmas celebrations and other holidays. At Christmas, instead of the posada (a pageant with Joseph and Mary and the Holy Child begging for shelter) the Christian Evangelical Churches hold special services with appropriate tableaux. Protestants, however, follow the custom of breaking the pinata. You will be interested to note that the Daily Bible Vacation Schools are held in Mexico during the winter months of December and January, when the public school vacation time arrives. During December, and until Christmas time the Protestant churches are alive with all sorts of programs, pageants and special evening services that are splendidly programmed and fully attended. The children are there in full force as actors and participants in the religious fiestas. As a rule, they are coached for their parts during Bible Vacation school time.

In the countryside, the local pastors keep the church fires burning, not only at Christmas time but throughout the year. Every church and congregation has a well-integrated program including spiritual building, religious education and social service. All believers are very cordial and hospitable, not only in Mexico, but in all Latin American countries as well.

My husband and I were in South America for the whole year of 1946. We visited many, many Protestant churches and congregations, besides colleges, high schools, agricultural

Courtesy of Junta Nacional de Turismo, Costa Rica

The famous "Orquidea Turrialba" (Cattleya Dowiana), Costa Rica

projects and cultural centers. Everywhere we met missionaries, national leaders and ministers, working enthusiastically for the establishment of the Kingdom and the building of the Church. Everywhere we came in touch with crowded congregations, in countries where the rule is "Every believer a preacher." My husband lectured not only in the churches but also at universities. We were very fortunate to be invited to private homes where we enjoyed the fellowship of our brothers and sisters in the Faith. I, myself, had the opportunity and privilege of visiting many women's societies. In Latin America, as everywhere, I gather, the women are the backbone of the churches. But in Latin America, it seemed to me, this is more true than even here in the United States. Women there are assuming new responsibilities every day and their effort already is bearing fruits, glorious fruits, even like the glorious fact that the Church of Christ has already established itself permanently in those lands of tomorrow.

Worship Service

By MRS. A. FREDERICK HUISH, Rushville, Indiana

THEME: BIBLE PRAYERS

PRAYER IS POWER

Praise: *Songs for Christian Worship* 217, 208. *Psalter-Hymnal* 390, 381.
Read: Matt. 21:22; John 15:17; Acts 16:25, 26; James 5:16-18.

We live in a powerful age. Horsepower has been multiplied so many times that it is hardly conceivable. Our jet planes, the big dynamos at Boulder dam, and atomic power leave us speechless.

Yet, with all the modern discoveries of science, which have made our year an "Annus Mirabilis," we know there is a source of power that has scarcely been tapped. Scientists have been tampering with the weather attempting to make it rain when they wanted it to. Elijah kept it from raining for three and a half years and then caused it to rain again. Paul and Silas were made fast in a prison and suddenly there was an earthquake and their chains were loosed. How? By prayer.

We are given wonderful prayer promises.

And, all things whatsoever ye ask in prayer, believing, ye shall receive . . . The effectual fervent prayer of a righteous man availeth much . . . Ask and it shall be given you . . . If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven . . . Jesus said, *"If ye shall ask anything in my name I will do it."*

Why do we not claim them? Instead of being small 15 watt bulbs, why do we not become power stations?

A boy was struggling on his bicycle to get up a hill. He was pumping along with his head down and getting slower all the time. Just then a street-car came along and he reached out and caught hold of the bar at the back. He rode easily to the top of the hill. Why do we wear ourselves out pedalling against all kinds of opposition, when here at hand is a great available power, the strength of the Lord Jesus? We have only to get in touch with Him and to maintain communication with Him, though it may be only one little finger of faith, and that will be enough to make His power ours.

This power is no new thing, recently brought within our grasp by scientific discovery. We have just as much chance to use this power as did the saints of old. The same forces of the spiritual world which were at their command are open to us also. If we had the same faith, the same hope, the same love which they exhibited, we would achieve marvels as great as they achieved. A word of prayer in our mouths would be as potent to call down the gracious dews and melting fires of God's Spirit, as it was in Elijah's mouth to call down literal rain and fire if we could only speak the word with that full assurance of faith wherewith he said it.

Isn't that the secret of securing this available power? "And whatsoever ye ask in prayer, *believing*, ye shall receive." "All things are possible to him that believeth." Why is this always made a condition of receiving the "all things"? I think it is because our Lord knows that we grow spiritually as we grow in faith. Faith grows only by use. As we study the great Bible characters, such as Abraham, Moses, and Elijah, we see that they were not great in the beginning, but were made great through the disciplines of their faith,

(*Continued on Page* 233)

The Keys To Power

(Read Acts 1:4-8 and 2:1-4)

By MRS. A. R. ARMSTRONG, New Kensington, Pa.

"HE that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto the Father . . . Ye shall receive power, when the Holy Spirit is come upon you."

So Jesus taught that the promised power of God comes through the Holy Spirit. The witness of the disciples after the day of Pentecost, at which time the Holy Spirit came upon them as they waited in the upper room, surely reveals the validity of His teaching.

That pre-Pentecostal group was so like many of our churches that we do well to look at it. It had organization, leadership, a meeting place, an orthodox faith, even a program that was given by Christ himself—but it lacked power. The change that came upon that group can come upon us and our churches. It was Christ's will that all His followers have this power—that we might be a channel for God's transforming grace to our world.

Let us then look at the pre-Pentecostal disciples and perhaps therein see ourselves. They had been in close fellowship with their Lord, yet all the things they had seen and heard had not satisfactorily changed these men. They still quarreled among themselves. James and John wanted the chief places in the cabinet of the Kingdom. And what about *us*, even though we have been in fellowship with our Lord? Are we sometimes hurt or even angered when our positions in the cabinet of the missionary society are given to someone else? Looking further at the disciples, we find they were not very brave. When Jesus was arrested they ran away. After He died, they scattered and went underground. They met behind closed doors. Are *we* brave—in the face of ridicule, for instance? Have we the answers as we face the skeptics? Is it safer and more comfortable to keep conversation in a light vein? We may further observe that the disciples lacked faith. Thomas refused to believe the Master had risen from the grave, as though he doubted His power. Have we who have been in close fellowship with our Lord still been known to say sardonically when we heard of a transformed life: "Well, time will tell" or "It won't last long"—as though we doubted His power? Again looking at the disciples we notice they did not feel keenly for the rest of the world, in spite of Christ's teachings "Go ye into all the world"; they were concerned with their own group and their own vicinity. It was only after Pentecost that the too-familiar attitude "There's enough to do in our own church" became "Let us go to the Gentiles also."

Of course these three years had done something to the disciples. The fuel had been laid on the fire, but it had not been lighted. Yet surely they were believers, as we. Surely they loved their Lord. Surely they had felt His transforming power. Yes, all the *possibilities* of change had been created but the changes had not yet happened.

What did change the disciples? It was not the crucifixion; it is not enough that we believe He died for us. It was not the resurrection. It was the coming of the Holy Spirit at Pentecost! Not until these men were filled with His Spirit were they changed so that cowardice gave place to courage; unbelief became a faith and conviction that nothing on earth could shake; jealousy was swallowed up in brotherly love; self-interest was killed and became a ministry to

Continuation of Quiet Hours at the 1951 WGMS Convention.

others; fear was banished and they were afraid of no man, no threat.

The key to power then is the gift of the Holy Spirit—the Spirit of God dwelling within us. It is not just a knowledge of Christ; it is not a belief in Him and His resurrection only; it is *permitting Him to be in control of our lives.* He *is* in us if we believe, of course. But is He in as Host, as after Pentecost—or only as Guest?

If what happened at Pentecost could so transform these disciples, let us look again at Pentecost. We find another key. As the key to power is the gift of the Holy Spirit, the Holy Spirit in control, so the Key to *receiving* the Holy Spirit is here.

What were the disciples doing between the Ascension and Pentecost that we may do? They were *thinking about Jesus* — recognizing anew their need of Him; all had fallen apart without Him. In their realization of their own weakness, they found His power. Are we still too self-sufficient? Is God called in as our *ally* to help us in our activities when He would have it be *His activities through us?* Is it *our* missionary society, *our* Sabbath School class, *our* efforts to influence a non-Christian friend or relative, *our* attempts to conquer jealousy, a bitter tongue, a defeated spirit? When we recognize our own weakness then can His power be made perfect! In thinking about Jesus, the disciples were also thinking upon His will. No longer were they concerned with their own little desires; they were willing to decrease that He might increase. "Thy will be done" was said tremendously. They were not resigning to His will; they were asserting it. Yes, the group in the upper room were thinking about Jesus as they waited. Do we who also claim Him as our Lord think upon Him as we ought? Or are our minds too full of thoughts of money, of prestige, of learning, or even of family to permit us such thoughts? The disciples were thinking about Jesus; they received power.

As they waited, these men were *praying* also. It has always interested me that the scripture twice gives the description of their praying as "in one accord." Does that suggest perhaps that we dissipate power in corporate prayer because all our minds are not "in accord"? As one person in the group prays for the strengthening of our church, two other minds may be counteracting with the thought: "Hm! What we need is to get a new minister. We'll never have a church so long as he's here." Or, as one mind prays for our missionaries abroad, another is thinking: "We've got plenty to do here at home." The disciples were praying in one accord. And there was power in their corporate prayer. I like the revised standard version of this verse: "They *devoted* themselves to prayer." It was not a prayer here and there, or one used as a last resort, or something that was taken for granted; they devoted themselves to prayer. Our lives could be as incalculably strengthened as the disciples were; we could be as changed as they from timidity to power, if we would learn the secret of this inner fellowship of prayer. It is said that before a great battle, Napoleon would stand alone in his tent and one by one the commanders of his armies would enter, grasp his hand in silence, and go out again fired with a new courage and resolute in a new determination to die for France. The joyous newness that comes to us when we commune with *our* Leader must have been experienced by the hymn-writer when he wrote:

Oh the touch of His hand on mine;
Oh the touch of His hand on mine;
There is grace and *power*
In the trying hour
By the touch of His hand on mine."

Yes, the disciples were praying at Pentecost. And because they were really praying *they were ready to follow the leading of the Spirit.* Are we

(*Continued on Page* 230)

The Dawn Of A New Day

Compiled by MISS ALDA B. ATCHISON, Los Angeles, California

"LEPROSY is no longer the dread scourge of Biblical times, but a mildly infectious disease that with God's help can be wiped out of the world."

This was the reassuring word presented by Dr. Eugene R. Kellersberger, general secretary of American Leprosy Missions, in addressing the forty-fourth annual convention of the organization assembled in Los Angeles, October 17-19, 1951. The doctor and his wife, Julia Lake Kellersberger, promotional secretary of the Missions, which maintain 153 leper colonies in 38 countries, were principal speakers at the opening and closing sessions of the three-day meeting in the First Baptist Church.

The program throughout was an intensive study of various aspects of this world problem, always with emphasis upon the convention theme, "He hath done marvelous things." Field secretaries, medical experts, chaplains and representative missionaries from leper colonies in strategic parts of the world all contributed, urging "our utmost for His highest."

A liberal display of literature in the form of denominational pamphlets, charts and leaflets bearing upon the growth and scope of the American Leprosy Missions' work in different countries was available to the public for study and reference. For example, among these was a leaflet "A Unique Ministry of the United Presbyterians" in which Dr. Glenn P. Reed says, "American Leprosy Missions provides for all Christians in America a common ministry of mercy to people with leprosy the world around. The boards of the United Presbyterian Church which are concerned with the church's mission in foreign lands are happy in the knowledge that members of their missionary staff are able to share in this Christ-like ministry. The generous aid of American Leprosy Missions has made it possible for Assiut and Rawalpindi to become unique 'Bethesdas' among the mission stations of our church and we look forward to the day when similar aid in Ethiopia will provide a center of healing and hope in Gorei."

It was obvious that the workers were outstanding in their qualifications and carefully chosen. Certainly only those filled with the "milk of human kindness" would feel called to serve social outcasts. Men and women must possess a humble, sweet, fine sense of humor to endure and keep "whistling in the dark." Truly only "living epistles" of the sacrificial Christ could qualify. One simply spoke of her work as "paying the debt I owe." On the whole they were typified by the Canadian nurse who regarded her ten years of service in a leprosarium in India as a life of luxury. Where, indeed, would she be repaid by such gratitude as her patients demonstrated each morning by presenting in their uplifted stumps of hands roses grown by them and cut with their teeth? Consecrated Christian doctors earnestly "spend and are spent" in research and kindly ministration and rejoice over regenerated bodies and souls.

In attendance were many Protestant faiths united in the realization that whereas for nearly 2000 years

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Several weeks ago a letter arrived from the American Leprosy Missions, Inc., announcing the annual Convention to be held in Los Angeles, California. We smiled as we read, "Send your western representative to cover the Convention." What a request! Special news reporters for "The Women's Missionary Magazine" could hardly be even a dream!

But we did do something about it. We wrote to one whose friendship dates from the 1951 WGMS Convention, but whom many Magazine readers have known for a long time as Miss Alda B. Atchison, former missionary to Egypt. Miss Atchison and friends "covered" the Convention.

Miss Atchison says, "It has no real author. Contributors were Mrs. Florence Lawson, Mr. and Mrs. George C. Hill, and Dr. Grace Finney, all of First Church, Los Angeles. My job was to weave it together and to fill in the gaps, etc. And Mrs. John P. White gave her blessing at the start and approval at the finish." How grateful we are to these friends—Editor.

the church of Jesus Christ had forgotten her responsibility, this mission through her cooperation and leadership had awakened the church to go forward in this work for the world.

The keynote of the convention was one of optimism based on scientific experimentation. Most informative was the period "Information Please" when a panel of experts (Drs. Herman Gray of Carville, E. R. Kellersberger, Clifton E. Rash and E. Forrest Boyd) answered questions about leprosy and world mission work.

They tell us that the past ten years have ushered in a new era. The world is being educated to understand leprosy for what it is, a disease of the nerves and skin. Leprosy is a germ disease but one of the least contagious in the world and is probably contracted through direct and prolonged contact in an "open" stage of the disease. Leprosy is not inherited but susceptibility to it may perhaps be inherited and children seem especially susceptible up to the age of fifteen years. In lands where living quarters are overcrowded and sanitation is lacking the leprosy germ abounds among young and old. Of all that can be done for these patients the best is the saving of the children. When found very young they can often be relieved quickly. When found uninfected and removed from exposure, they can be kept smiling and free. To this end, the Christian mission takes care of these children in separate homes near but not with their parents, while missionary doctors train medical students and lay leaders to recognize infected children back in the villages and bring them quickly under treatment.

The term "Hansen's Disease", interchangeable with "leprosy", has been used to relieve the very real and deep hurt felt by patients due to the stigma attached to the word "leper". It was Dr. Hansen who isolated the bacillus in Norway in 1872.

The scientific research which has produced the new sulfone drugs (not sulfas, as we know them) found efficient in arresting the disease and in many cases proving to be a cure gives these people an added source of hopefulness. But the doctors warned that they are powerful and toxic and must be given by trained personnel. In parts of the world where special nurses are not available, chaulmoogra oil is still being used. A newer form of the sulfones is now theoretically within the reach of the world's ten million leprosy victims. Known as DDS, it is one of the most effective treatments yet discovered and can be given in small doses over a period of years. Although there is a range of 100% difference in how much indi-

Christmas Dinner for Lepers at our Assiut Hospital

vidual patients need, it is estimated that the average cost is only one to two dollars per patient per year. During the past year DDS has gone to about 12 colonies and will probably be sent to many more. "We must now go into the remote villages away from the leprosy colonies", insisted Dr. Kellersberger, "in Christ's name we must do this." There is an increasing number of those willing to help out. Truly our eyes are beholding wondrous things.

Once again the "eye-gate" was shown to be a most effective method of telling a story. We witnessed colored motion pictures of patients, buildings, chapels, schools and residences of leprosaria located in Africa, India, and other lands. The often prevailing idea that people have of the hopeless, monotonous sort of life among lepers is not borne out by the facts. They are just "every-day" people. The pictures showed adults and children with smiling, cheerful faces; engaged in games, drills, manual labor, in attendance at school and chapel and in general leading lives of friendliness and hopefulness. Particularly was this true of those who have found in the Gospel of Jesus a source of inner comfort. Physical and spiritual help offered now at these Leprosaria provide a combination which brings new peace and real joy to these afflicted people.

This was supplemented by explanations of the work being carried on by the missionaries and chaplains. Each afternoon sectional forums gave opportunity for smaller groups to meet with workers from India, Malaya, Siam, China, Hainan, Cameroun, Nigeria and Colombia.

Interspersed through the program were addresses on a variety of subjects. The gratifying experience of founding a Leprosy Colony in India was presented by Lady Wanless. Miss Moses gave us a graphic view of the Mary Reed Home. The Allans baptized group after group of Colombian converts won to Christ after one of their young teachers entered the nearby leprosarium for treatment. Mrs. Broad in "Red Dust and Starlight" pictured untainted children provided with adequate care apart from their parents so as to grow up free from leprosy. Wilbur Chapman, "the Million Dollar Pig Raiser", told "Pig Tales about Pete."

Rev. Henry Owen, China Inland missionary who spent a year at the Kunming Leprosarium under Communist rule recently returned from West China. He described conditions behind the Chinese Communist "bamboo curtain", stating that the Communists had effected "some definite economic improvements" but had carried on an intensive program of indoctrination of the people. "This intensive materialistic indoctrination is a great danger to the Christian faith of the people in the church" he said. "They will need much prayer if they are to stand fast in their Christian beliefs against this emphasis of materialism, atheism and evolution."

The American Leprosy Missions backed by ten years of pioneering and growth had just cause for recounting the accomplishments of the decade. Moreover it was occasion for celebration by both Dr. and Mrs. Kellersberger and Chaplain and Mrs. Rash of Carville for it was just ten years ago that these valiant workers "married" the mission, as Julia L. Kellersberger put it.

The life and work at Carville, our only National Leprosarium, located 75 miles above New Orleans, was especially featured throughout the convention. "Carville Miracle Night" was one never to be forgotten. The question "Are there miracles at Carville?" was given an affirmative reply in the very presence of Rev. C. E. Olmstead, formerly a missionary to Burma, and also James V. Owens, an ex-marine for three years a prisoner of the Japanese in the Philippines. The former spoke with humility and praise to God of his own experience and that of others who were treated and pro-

nounced cured in this the largest and best equipped leprosarium in the world. Rev. Clifton E. Rash, D.D., Protestant Chaplain and unofficially known as "Bishop" to his afflicted friends at Carville, stirred his audience as he also told of miracles in the lives of many patients he had known so well, some of whom were cured while others had not so readily responded to treatment and how bravely they had faced their sad condition. In speaking of the latter, he said "Our Lord never tried to explain the mystery of suffering and death by argument, but showed man how it should be met by all that He was in Himself and by the way He met suffering and death, and how through Him all may be victorious. These sorely tried people have found in Him a very present help in time of need."

None could do less than thank God for the splendid staff and hospital at Carville and every effort that is made to reassure the victims and their families and to educate the public that there is no stigma attached to the dreaded malady and to provide for them an understanding community life.

This was the occasion of Dr. Rash severing his connection with the U.S. Public Health Hospital at Carville upon the completion of ten years of service. In a fitting ceremony this act was symbolized by Dr. Rash removing the buttons from the coat of his naval uniform. However, the ALM will not lose his service and he will speak for the cause upon request. Blind Pedro of Carville will miss "the spring of his steps, the whistle of his lips, and the smile upon his face" which he has felt through the years.

But a worthy successor was in readiness. Rev. N. Carl Elder, for sixteen years a missionary in Thailand, was commissioned and set apart for the chaplaincy by Drs. Kellersberger and Rash. As United Presbyterians we were interested to know this this genial chaplain bears a family relationship to Dr. E. E. Elder and Mrs. W. W. Hickman of our Egyptian Mission.

The Climax Dinner attracted a record crowd, overflowing a large social hall of the church. The United Presbyterians present made this an occasion for reunion and were joined by Mrs. Kellersberger who sought out her close friend, Mrs. J. P. White, for an old-time visit, only to be frequently interrupted.

The convention proper was drawing to a close to meet biennially in the future and not to return to Los Angeles for another ten years. The members of the staff were to withdraw on the morrow to Balboa Island for three days of prayer and planning for the coming year's work in their vast mission.

Interest centered for the moment in the introduction of Mrs. Rena Ferguson, a sister of Mary Reed.

In her closing address, Mrs. J. Kellersberger, a most magnetic and dynamic leader, spoke on the vital subject "What Day Is This?" or "What Time Is It?"

Laying the calendar aside and telling time by our hearts it could well be any or all of the occasions for celebration . . . Christmas Day? Yes, for we have been enriched by many gifts in the sweetness and perfume of dedicated lives; New Year's Day! Yes, ceasing to regret things undone but rather starting to do what we can, with Hallelujahs, suggesting Easter Day. Or is it Field Day! "Awake, my soul!" We are "at war with evil powers." It is time to "put on the whole armor of God" . . . and show our true patriotism in a Democracy of Love . . . Fourth of July, did you say? Or the Day of Atomic Energy, when God's atomic bomb of love unites the forces of the world in His service? Thanksgiving Day, to be sure, giving God thanks for the deep waters, that we may comfort others. What day is it? Your Day, that God gave you. There will never be another like it!

Exploring In Aden

By MISS MARGUERITE LIENARD, Sayo, Ethiopia

ON OUR WAY down to Aden, I did some wishful thinking about exploring in the closed area of the Protectorate. Miss Cowie had whetted my appetite with her stories of traveling there, but that had been some years before the new uprisings up country. Anyway, it was enough to be going to Aden for December, a perfect season in that usually miserably hot place. There would be swimming in the Gulf and pleasant days in Sheik Othman with the people of the Church of Scotland Mission.

So you will understand that I could not believe my ears when in the midst of the excitement of landing Dr. Smith calmly asked if I would like to go up country. Would I like to go! It seemed that my wanting to go was all that was necessary. Special permits were produced, and the next morning I was off in the lorry with Dr. Affara, one of the mission doctors, his wife, Nasra, and Mette, a missionary nurse from Denmark. The four of us sat in the front seat with the driver, an Arab, whose skill I never ceased to admire. In the back was an Arabian helper, our baggage and medical supplies, and two armed guards. We began in sand, plowing with ease through drifts that seemed unconquerable. My admiration for the driver diminished somewhat when I discovered that the tires were made for just such travel, but even so, every charge over a bank of sand seemed a little outside the sphere of the purely natural. There was a road, but it was so deeply pitted and so often lost in the dunes that the driver ignored it and made his own way. It was hot, and the dust swirling into our lungs choked some of our enthusiasm as well as our breath. Just when the sand seemed endless and the air most distorted by heat waves we came to a stop beside the most welcome of desert things, a little green tree. There was a little adobe house beside the tree and water to fill our car. Then, as if our arrival were expected a little donkey laden with watermelons plodded out of the heat. Could green watermelons ever be in such cool contrast to their setting anywhere else in the world! We could not resist them.

Miss Marguerite Lienard

The initiated knew that we were approaching an oasis, but I was surprised when the desert ended abruptly and green gardens bordered the road into the village of L'hedge. Its shaded main street was filled with the usual raucous shouting of Arabian buying and selling. Small open shops lined the streets offering refuge for the elders who could eye us without seeming to stare. The children were less inhibited. They crowded around the lorry, and one ever succeeded in s e l l i n g Nasra some roasted corn. We munched it as we drove out into the desert again.

Finally, we left the sand and began to climb the hills which I had hardly known existed. They were rocky, volcanic masses, seemingly without a breath of life. Could even a lizard live in such desolation! As it happened, not only lizards, but people lived there! And they were fascinating people. The women and little girls hid when we arrived, but soon afterwards they began to peek around corners and even to come into full view. As soon as we raised a camera to photograph them, however, they disappeared. Only the boys would line up like stalks of dry corn for us. Their villages were extremely poor little things with low huts of grass or stone and tin plastered with mud. They were certainly poor, but far more than we could have expected from that rocky desert.

An hour or so later we came to the base of a great cliff where there was a little pool. Here we rested and had lunch before going on up into the mountains. As we drove along later the doctor pointed out village after village high on rocky ridges. These, he said, were like those we were to visit. He spoke of a Pass too, and soon we saw it serpentining up the side of the mountain. The road was barely wide enough for one car. Fervently I hoped we would have it to ourselves until we reached the top. One corner was so sharp the lorry had to be backed and cautiously eased around it. With dusk already exaggerating the depth of the gorge and the narrowness of the road it was easy to conjure up the elements of a frightening dream. Recognizing the possibility of an equally fearful trip down the other side of the Pass I prepared to endure even that. In this state of mind the beauty we were soon to discover, by contrast with the tortuous road I had anticipated, shone with something akin to exultant victory. It was not hard to believe the very stars were singing together. They hung like a sparkling canopy over a broad plateau. The encircling mountains, blue-black against the luminous evening sky, hemmed us in securely. There would be no descent. We had safely arrived.

A short ride and we came to a soldiers' post where there was a rest house for government people. It was a low stone building with two white-washed rooms, a little kitchen, and a wash room. The soldiers turned out with broad grins and much shouting to help us settle for the night. After a light supper we crawled into our cots. Star light drifted in through the fortress-like windows and the little sounds of night surrounded us, but we knew of them for only a minute for we were soon lost in delicious sleep.

We awoke to an enchanted world. Great, blue mountains surrounded us. The air was clear and cool, and we were free to go where we liked. We chose to go with the doctor to a village called Dalla. As we bumped along in the lorry little hamlets perched like castles on the crests of hills could be seen from time to time. No poor little guttering things were these, but proud fortresses. Dalla itself was a rather large village surrounded by crudely cultivated fields which swept away from the rocky hillside of the town down into a narrow valley. The Sheik's house was on the top of the ridge, and growing up around it were the houses of his people. They were made of stone sometimes two or three stories high. Inside clay was plastered over the curving beams and timbers of the ceiling and walls giving the interiors the curious lines that usually are found only in fairy-tale pictures. The windows were tiny squares left open in the walls and closed with little, wooden shutters. From outside we could see eyes peeping through these little squares. They were shy, woman eyes. The eyes of Moslem women who, nevertheless, were freer than their veil-swathed sisters down in Aden. These women appeared unveiled on the streets. They seemed

slimmer and more delicate than the women of the coast. With their fine features and golden brown skin they were often beautiful.

Nasra, Mette, and I went on a tour of the town with a soldier for a guide. We were led through narrow streets to the market place where, it seemed, everyone had gathered for the weekly market day. There were booths filled with odd little assortments of western articles, and booths for spices, and others for raw meat. Cooked food was hawked about the place. Everywhere we went the crowds gathered, crowds of men and boys, for the women ran away. One little girl of about ten could not resist following us. She was a beautiful little thing in a bright silk dress with silver bracelets on her arms. Her eyes were outlined with black "kohl," and a red dot ornamented her forehead, but underneath the paint and fussing was a tantalizing smile. She was adorable. No coaxing could harm her into submitting to my camera, however. She edged as near as she dared, and when discovered darted away laughing. The minx! I saw her peeping around a kneeling camel, and, at the last, over the heads of a group of small boys. How I would have loved to have had her with me for a little while, and in her heart, perhaps, she would have loved to explore the world outside her village. How charming, but how elusive she was!

As we went through the market we were allowed to enter a tiny house where a woman in black sat cooking food to be sold on the street. She was sitting before a smoky fire on the raised floor of a room just beyond the little entry. Beside her was a miniature stairway, and up these we were led to the roof. The stairs were made of clay and were not more than eighteen inches wide. They were so shallow there was barely room for our tip toes. I think they must have been built for elves and such as live charmed tiny lives.

Because the house was built on a hillside the roof is high only in the front where it everlooks the market. We viewed the crowds below to our hearts content while they viewed us to theirs. On our way back Nasre found a patient, a baby of about a year that was no larger than a newborn infant. She coaxed the father of the pitiful little starveling to bring it to the dispensary. Without help it certainly would have died. Now, there is a little chance for him. At least Nasra's gentleness and concern for that baby and the willing help given by the doctor and nurse for His sake cannot help dispel some of the intense distrust which the people harbor. As this prejudice breaks down the Word of Life enters. Already there is some fruit.

The next day the great mountain wall of the Yemen border rose before us as we jogged along in the lorry on our way to the village of Hulla. To our right and left were the village-crowned hills of the plateau with here and there a camel or two ambling along with a load of wood. At first we saw only the Sheik's house gleaming white on the crest of the nearest ridge. Below on the opposite side were the houses of his people. We discovered them as the lorry encircled the mountain and stopped at the foot of a steep, rocky path that led up to the village. The common well was near the foot of the mountain. From it women were passing continuously carrying water on their heads in great clay jars, or, incongruously, in five gallon oil tins. Even the smaller girls did their share of the work. They were dressed like their mothers in long, green-black robes gathered over their hips with colorful sashes. Over their heads they wore red or black scarves with a small turban cupped up to help balance the water jars. What graceful creatures they were winding their way like ceremonial dancers up the mountain side.

(Continued in January Magazine)

NEWS FROM AFAR

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Addis Ababa, Ethiopia

A RADIANT CHRISTIAN

Here is a little story of one of our hospital patients.

"But she of her want did cast in all that she had, even all her living."

We have seen the story of the widow's mite come to life in our hospital. This is how the Lord worked in the life of one of our patients. Arfuzie came to us about four and a half years ago full of sores and with crippled arms and legs. A very pitiable soul they tell me. She came with nothing in her hand, a veritable beggar. To straighten her legs it was necessary for Dr. den Dulk to perform several operations. Because of her original condition her bones have not healed quickly and so her hospitalization has stretched out into years.

But these years have not been in vain. She heard the story of the Lord Jesus Christ and began to be interested in Him. She was taught to read and her first reading was the Word of the Lord. Then she was taught to embroider small pieces of cloth with scripture mottoes. She accepted the Lord as her Saviour yet she didn't seem happy. She wanted to give something to the Lord but she didn't have anything. Then one day she gave us a motto. She said, "It is for the church, I want to give something to the Lord." She had no money to offer so she offered what she had. Today that motto hangs on the wall of the mission church as a message to us all to give what we have.

She is since Spring a communicant member of the church. Her instruction for church membership was taken in bed led by a blind evangelist sitting beside her. The Lord's day she professed Christ we were able to take her to church in a chair carried by four men. This was the first time she had been out of the hospital for several years. The glow on her face was a wonderful testimony of the Lord's working in her life. She is not completely well yet. Her leg is still in a cast. Pray for her.

Arfuzie on the Sayo Hospital veranda with one of the nursery children. This radiant Christian gave "all she had."

Have we given all we might whether it be for prayer, service or of our substance? Do our faces shine with His light and love? This widow gave all she had, have you?

Mary Nell Harper

The North Sudan

MRS. RIED F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

ONE BY ONE THEY COME

We want you to know some of the people with whom we work here in El Obeid. Of those who have homes round about us, we feel we know some about their lives, customs and individual backgrounds. But of the young men who drift into this city from their villages in the south, to work and move on, we feel we know very little. We must take them as we see them, give them a home while they are here, and plant within them a knowledge of and desire for Christ, as much as their time with us and their understanding permits.

Three weeks ago Won Kan came to the big city from Wanglel, where Dr. and Mrs. Adair are. We know nothing of his past except that he has gone to the Wanglel school. When questioned why he came, he told us that he wanted to learn a trade, instead of being a herdsman like most of his people. He found work with a local builder and is now carrying bricks, water and materials—a beginner's work. Sometimes he comes home tired and discouraged because he says no one teaches him and when he wants to see how to lay bricks, he must go and carry some sand. But we tell him to have patience, to learn all he can by watching and to do his job the best that he can and he will advance. He seems steady and eager to learn not only a trade but Arabic reading and more about God. We are praying that he will stick it out and return home a useful builder and a strong Christian.

Vision with us what a power for Christ Adam could be among his tribal people in the Nuba Mountains. There is no mission station in his home village and his people need Christ. In his village Adam took all the schooling he could—four years. Ever since we've known him, he has talked of going on to school. Whether it was because he had been out of school for a year and hadn't studied, or because of lack of ability, we do not know. We only know that he failed in an entrance exam into an intermediate school in April and that he still wants to go to school. We have not had a better nor more willing fellow to teach nightly lessons in the club. Yet we have seen this same quiet, polite boy display a furious temper and refuse to teach another time. Should we encourage him to be admitted into our Omdurman school and support him, or would he cause trouble? He is older than other boys there but if he has the right spirit and goal, he could be a great addition. The vision of service to Christ has been planted but is it growing? Pray with us that Adam will change and grow from a house servant to a servant of Christ.

Meet Salim Dokka, who works in an office in the Public Works Department and lives with his wife and small son across the road from us. He speaks English well because he was educated in a Church of England school in the South Sudan. He knows the way of salvation, both from his school days, and from our conversations with him. It is evident that he is indifferent. It is easier for him to follow the crowd and profess to be a Moslem. He does not yet see what the result of rejecting the way of Christ will be for him. He possesses God's Word. May he read it.

Then there is Dor, a tall, friendly, simple Dinka. He has come to the nightly lessons and has made his home here for about a month. He used to be selfish and take the best place to sleep. If he didn't get it, he quarreled with the other boys. We talked to him and a few nights later we noticed he was sharing. He hasn't been quarreling recently either and we hear from his own lips some of the teachings of Christ he has learned

and of carrying the good news back to his home village. It is encouraging to see him develop. He needs our prayers.

From among the women in this village there is Shoul to whose house Frances Turk goes to teach reading and Bible. Several women gather and sit on mats on the ground for the lessons. If the women are late or noisy, she is the one who reprimands them. When she has finished her lesson, in which she takes a serious interest, she helps others who are waiting. She is reading in the Life of Christ now. She will often add a running commentary on the meaning of the Bible story for the others as they hear it told.

A missionary's work is often work with individuals. These are only a few whom we are privileged to help. Will you join us in prayer for these?

Mary and Willard Galloway

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

LAND OF THE NUBIANS

The evangelistic work of our Luxor district takes us at least once a year as far south as Assuan, the capital of the southernmost province in Egypt and the site of the great Nile dam and the first Nile cataracts. Assuan, like Luxor, is a popular tourist resort not only because of its bright winter sunshine and dry air, but because of its historical interest. A number of rock tombs, the Temple of Philae, and some ancient granite quarries all date back to hundreds of years before Christ, while the Coptic convent of St. Simeon is really quite modern having been abandoned only in the 12th century.

Another interesting point about Assuan is that it is the northern border of what is known as the land of Nubia. The Nubian people have a language and customs of their own and they live along the narrow Nile valley from Assuan on up the river into the Sudan. They, as well as the Egyptians, were at one time Christian and even today you will meet Nubians whose grandfathers had Christian names.

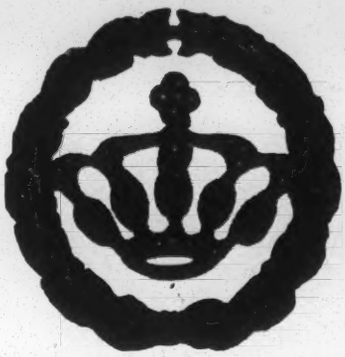
Our last Evangelical Church in the south in Egypt is situated here in Assuan and Rev. Fahim, the pastor, along with his other duties, manages a Christian day school for over 150 boys. A high percentage of these youngsters are Nubians but this is the only direct work we have among this tribe.

The greatest work of Christian missions with the Nubians is carried on by a group of Swiss Protestants through a hospital and clinic. Four days a week, men, women and children from villages far and near crowd around the clinic gate waiting for the doorman to open it at 7 a.m. Each pays three cents to receive his examination card which is also his entrance ticket. Men and women never sit together in this country so the men wait on some benches in the shade on one side of the court, and the women assemble on benches on the opposite side. It helps them to forget their troubles to hear of the Great Healer and Comforter, so by the use of the flannelgraph these precious stories are told as they wait their turn to see the doctor or nurse.

Three women had walked an hour and a half from their village to make their first visit to the mission hospital and were the first ones in as the gate opened. How interested they were in the queerly dressed white woman sitting with the Bible Woman, and how interested she was in their little gold nose rings and three ear rings slipped into holes along the sides of their ears. But how much more attentive they were to the Bible Woman's story and how much you and I can rejoice and pray for the witness of these fellow workers.

Mrs. J. W. Pollock

THE SERVICE PIN



Mrs. Harry Hutchison, President of the Mission Association of Egypt, presenting the WGMS Thirty-year Service Pin to Miss Stella Robertson.

Courtesy of Dr. Ewing Bailey

SCHOOL ALBUM

Records of the past are rather uninteresting history. Reading the names of old rolls means very little to an alumnae meeting. Pass around the old photograph albums with the class pictures and you will at once break up the quiet meeting.

Flora was a member of the first kindergarten training class in Alexandria. Many neighbors thought how foolish Miss Bell was to spend money on one to just teach little children. Flora and her two sisters gave a number of years in service as teachers.

Another group shows Rogenia and Ansaf, both girls the third generation to have taken their diploma from this school. They gave a few years to teaching and then later the daughters attended. Four generations of family on the school roll is not a bad record. In this same class is Ameena, a born leader from the day she told them that they would show their teachers that they could get down to study. Ameena is active in social welfare; a leader in the Red Crescent (organization like the Red Cross) and anything that is for the uplift of the women of Egypt.

Aida has had her public career, going to the Bible School and then later telling the Way of Salvation in homes. A visit in her home by Miss Wright changed the outlook for this girl. Her parents were on the verge of sending her to a sewing woman, as in a short time she would be bringing in a small wage to her family.

Susannah from the time she was in kindergarten always had the desire to be a nurse. On finishing school she attended a French school studying both music and French. It was not necessary for her to earn her daily living. She could have led a life of ease. Instead she was active in all the organizations of the Coptic church for the girls and women. We had all forgotten about her wanting to be a nurse. Time went on and Susannah had a disappointment which would have made many become despondent. In her case she came out more beautiful in character and with a desire to serve her Master. Today were you to visit Tanta hospital, you would see Susannah in her nurse's uniform on duty; you would see her pouring over her studies or you would see her standing in the hall talking and smiling to a friend. Her father said, "Susannah belongs to you (meaning the school) but she also belongs to her Saviour."

What shall we say of the many others who are in government high schools or those who do the daily duties in the homes which they have established? All are doing their bit. May they all be worthy of the training which they have had?

Frances Patton

HAVE YOU READ YOUR BIBLE TODAY?

This question of six words should be heard often during 1952 among users of the new Program Calendar.

The Bible and Missions **is our program theme. To understand the real heart of the Christian missionary enterprise we must know the Bible, the Book that has become the great "unread best-seller" in many homes. It contains the truths that have power to "lead us out of the dark."**

Let us, in 1952, be a Bible-reading WGMS and denomination. Is it too much to hopefully expect that each one shall make an honest effort to read the entire Bible during the year? Not in a perfunctory manner just to be able to say we have accomplished a "Bible marathon feat" but prayerfully as individuals, families and groups seeking to understand God's eternal word. The influence—who can foresee it?

No material awards are offered by the *Missionary Magazine* or by the WGMS. There will be no report blanks to fill stating that you have complied with this earnest plea. No checking—unless societies and congregations wish to use their own plan for holding high this through-the-Bible-in-a-Year ideal. Each is accountable to God for Bible Reading Stewardship.

Various systematic methods for reading the Bible through in a year have been devised and may be secured from the American Bible Society and other sources. Through the Magazine we shall concentrate on a plan which appears in a recent leaflet issued by the American Tract Society. By permission we shall reprint in the Magazine the suggested portions month by month from January through December, 1952. We begin the January schedule in this Magazine. If you wish the entire leaflet, entitled *Through the Bible in a Year* so that you may keep it in your Bible, write to the American Tract Society, 21 West 46th Street, New York 19, N. Y.

The new reading-course book, *Journey Through the Bible* by Ferguson will be helpful as correlated reading, especially Chapters 1, 2, 3, 11, for January Bible-reading schedule. **(See Literature Department, p. 250)**

Inasmuch as *Bible Prayers* is our worship theme, why not mark in your Bible each prayer you find in your reading.

The Worship Topics for the year on the theme *Bible Prayers* are:

Prayer Is Power.
Prayer Thrusts Forth Missionaries.
Old Testament Believers Prayed.
Prayer Permeated Pentecost.
Jesus Prayed.
Affliction Drives to Prayer.
The Apostles Prayed.
Women of the Bible Prayed.
The Early Church Prayed.
Thankful People Pray.
Christian Citizens Pray for National Righteousness.
Let All Pray for Abiding Peace.

Bible Quiz Programs or games may be used in the Social Hour at each meeting. You may use original ones or secure from many sources. The Zondervan Press has published a small one recently, entitled, *Popular Bible Games for Everyone*, 35¢, procurable through our U. P. Bookstore or Literature Dept.

Each month we shall list a few questions covering the scheduled daily readings. **(See page 226)**

E
in 1952
use it inspires me.
—D. L. Moody
on and a knowledge
hin the Book.
illiam Lyon Phelps
OUT
ARK
American Bible Society

A PROGRAM OF DAILY READINGS FROM THE BIBLE

By Reverend Leslie B. Flynn

The order in which the schedule lists the books is not the order in which they occur in the Bible, but is a chronological arrangement. The poetic and prophetic books of the Old Testament are inserted in the historical books at about the point in the narrative where they are thought to have been written. In like manner the epistles of the New Testament will be found inserted in the narrative of the book of Acts. While there is some difference of opinion as to details, the chronological arrangement used here is acceptable to leading conservative Bible scholars.

Those whose circumstances make it necessary for them to limit their reading to single chapters may read the chapter listed in parentheses after the regular portion for each date, thus covering 365 chapters in the course of a year.

JANUARY

Day	Chapters to Read	Or reduce to
1st	Genesis 1, 2	(Chapter 1)
2nd	Genesis 3-5	(Chapter 3)
3rd	Genesis 6-9	(Chapter 6)
4th	Genesis 10, 11	(Chapter 11)
5th	Genesis 12-15	(Chapter 12)
6th	Genesis 16-19	(Chapter 18)
7th	Genesis 20-22	(Chapter 22)
8th	Genesis 23-26	(Chapter 24)
9th	Genesis 27-29	(Chapter 27)
10th	Genesis 30-32	(Chapter 32)
11th	Genesis 33-36	(Chapter 35)
12th	Genesis 37-39	(Chapter 37)
13th	Genesis 40-42	(Chapter 41)
14th	Genesis 43-46	(Chapter 45)
15th	Genesis 47-50	(Chapter 50)
16th	Job 1-4	(Chapter 1)
17th	Job 5-7	(Chapter 7)
18th	Job 8-10	(Chapter 9)
19th	Job 11-13	(Chapter 12)
20th	Job 14-17	(Chapter 14)
21st	Job 18-20	(Chapter 19)
22nd	Job 21-24	(Chapter 23)
23rd	Job 25-27	(Chapter 27)
24th	Job 28-31	(Chapter 31)
25th	Job 32-34	(Chapter 34)
26th	Job 35-37	(Chapter 36)
27th	Job 38-42	(Chapter 42)
28th	Ex. 1-4	(Chapter 2)
29th	Ex. 5-7	(Chapter 7)
30th	Ex. 8-10	(Chapter 10)
31st	Ex. 11-13	(Chapter 12)

—American Tract Society

Remember the World Wide Bible Reading from Thanksgiving to Christmas. (See back cover of November *Women's Missionary Magazine.*)

(The February Bible-reading schedule will appear in the January Magazine.)

QUESTIONS ON BIBLE READINGS FOR JANUARY

(Genesis 1:50; Job 1-42; Exodus 1-13)

1. Why did Adam name his wife Eve?
2. Is the "Tree of Life" ever mentioned in the Bible after the Genesis account?
3. How many times did Abraham plead with God to save a certain city?
4. Do Abraham and Sarah have the same burial place?
5. Did Abraham remarry after Sarah's death?
6. What entire chapter is devoted to the description of a creature we identify as the crocodile?
7. What was the attitude of Job's wife toward his suffering?
8. When are horses first mentioned in the Bible?
9. Who said, "Is there any taste in the white of an egg?
10. To whom did God say, "Where art thou?"
11. Who kissed a beautiful young girl and then wept?
12. Who had his wages changed ten times?
13. Who were these "firsts" as named in Bible: First blacksmith? first murderer? first shepherd? first hunter?
14. Whose hair stood up when he saw a ghost?
15. Who dreamed of: a vine with three branches of ripe grapes? sheaves bowing to his sheaf?
16. Was the famine of Joseph's experience confined to the land of Egypt?
17. Whom did the Lord appoint as Moses' helper? Why?
18. What promise did Jacob make following his "ladder-to-heaven" experience?
19. What was the occupation of Hagar? What was the name of her son?
20. What is the first blessing mentioned in the Bible?

(*Answers in the January Magazine*)

HONOR ROLL

Delegates to the 1952 WGMS Convention

To meet in Detroit, Michigan

June 9-12, 1952

Presbyterial	*Date*	*Secretary Reporting*
1. Steubenville	September 20, 1951	Mrs. G. C. McBane
2. Spokane	October 3, 1951	Mrs. Guy Johnson
3. Delaware	October 8, 1951	Miss Ruth Moscrip
4. Kansas City	October 8, 1951	Mrs. Grant B. Gibson
5. Uncompahgre	October 12, 1951	Mrs. Harry McLaughlin
6. Idaho	October 13, 1951	Mrs. Orwin Troxell
7. Kiskiminetas	October 22, 1951	Mrs. Roy J. Sharp
8. Conemaugh	October 25, 1951	Mrs. Wm. O. Anderson
9. Caledonia	October 27, 1951	Mrs. Harold S. Fisher
10. Philadelphia	October 28, 1951	Mrs. Clarence Martin

Mrs. Grant B. Gibson, Convention Secretary

QUIZ—LATIN AMERICA (Pages 195—209 of this Magazine)

1. What proportion of the United Nations are Latin American countries
2. How do you account for the fact that South America has no Main or Market Streets?
3. Can you name ten Christian "Lampposts" who have served or are serving in Latin America? (From Magazine articles and textbooks)
4. Is Evangelical Christianity strong in Latin America? Justify your answer.
5. Who decided to give his life to Christian work following an airplane crash?
6. In the lives of what two men has the name "Eva" been important?
7. What is the outstanding characteristic of Protestant churches in Latin America?
8. What is a pinata? (Use it at a party.)
9. What beautiful flower, costly in the U.S.A., is common in parts of Latin America?
10. What are dangers in present political and religious trends in Latin America?

Have you ordered your 1952 *Program Calendars?*

The cover page is represented here, however you must imagine that you are looking at a light, or medium blue, rippled-finish cover, printed in dark, bronze-blue ink.

The contents of the thirty-two pages inside are described on pages 162, 163 of the November Magazine.

We begin our year of Bible-centered Programs with this issue.

Advance orders have been mailed out up to this date. Your orders will receive prompt attention. Please send cash or check or money order with your order. The price is still 10¢ each, but please send your estimate of the postage needed to send your order to you. You may use the convenient order blank below.

1952

THEME

The Bible and Missions

PROGRAM CALENDAR

To Mrs. Ralph H. Arnold
510 S. Trenton, Pittsburgh 21, Pa.

I enclose ..... for which please send to me ..... copies of the 1951 PROGRAM CALENDAR at 10¢ each, plus ....., my estimate of the postage needed to mail them to me.

These Program Calendars are to be used in the .... Society of the ..... congregation.

Signed .....

Address .....

.....

Miss Kreya Tadros

By MISS IDA WHITESIDE, Greenwich, New York, Retired Egypt Missionary

A RECENT letter from Miss Martha Roy brought word of the death of Miss Kreya Tadros, one of the oldest of my Egyptian friends. Her help and support during most of the years I lived in Luxor were invaluable to the school and to me.

Seventy-five or more years ago, a little girl was born in Luxor in a house built on the mound of dirt that then covered Luxor temple. She and her friends played hide and seek among the capitals of the buried pillars. There were at least eight children in the home. Her father had listened to the preaching of the early missionaries who visited Luxor on the Nile boat, "*Ibis*," and became a member and leader in the newly organized Evangelical Church. He served for years as a deacon. He and a few relatives and friends hired a young man to teach their children to read. Their school room was a room in one of the homes on the hill. It was primarily a boys' school, but Kreya and a few other little girls attended and learned to read.

Later she travelled 200 miles by boat to Assiut and enrolled in the Girls' Boarding School there. But she was frightened and homesick and did not stay long. While just a little girl a sudden cramplike paralysis made her lame. Was it polio? She improved but always walked with quite a limp. One leg was shorter and the foot turned out. But she never allowed the disability to hinder her activities.

When she was about fifteen, Mrs. Nichols persuaded her father to allow Kreya to teach a group of girls in a room in the old mission house. Kreya herself has told me she was a little girl, her hair in a long braid, and her long dress trailing in the dust. The windows of the school room were partly bricked up so no one could look in on the little teacher and her girls. For about ten years this school continued. The missionary ladies helped Kreya to study and she grew mentally and spiritually. In 1901 Miss Buchanan was assigned by the Mission to open a girls' boarding school in Luxor. She adopted Kreya and her girls and from that as a beginning has developed the present rather large school. Through all the years until her resignation in 1936 Miss Kreya was a most important person in the school and in the Church. She was dean of the Egyptian teachers, respected and influential in both the school and village. She was unofficial deaconess in the Church, collecting from the women on their side of the Church monies subscribed by them for the pastor's salary and other objects. For years she taught the women's Sunday School class and was a leader in their missionary society.

Through her own reading and study she became well qualified to teach history, geography and Bible in the high school classes. Faithful and loyal to the school she was a great help in the many different problems that arose in the management of the school and the relations between parents and teachers. Her standing and influence in the Church made her seem indispensable there. The women turned to her for advice and leadership. There was a real sense of loss when she gave up the too strenuous life of the school and went to live with her brother's family in Cairo. My last visit with her was at a farewell reception given me by the College in Cairo, when I left Egypt. About seventy alumnae gathered there and Miss Kreya was the first to come and the last to go. How she enjoyed talking with her old pupils and friends.

Of late her life has been burdened. Developing cataracts took her eyesight and other weaknesses distressed. For her, the entrance into her heavenly home must have been a great relief and she must have received a wonderful welcome.

"Home Of The West" Ingathering

By MISS ANNA A. MILLIGAN, Glendale, California

THE SUN shone bright on our old Glendale Home, that Tuesday morning. 'Twas summer, although the calendar said October 2. The members of the Home family were gay — up, bright and early, washed and combed and bedecked in best bibs and tuckers. Their rooms had been swept and garnished—the three-score and ten windows shone crystal clear —curtains and drapes hung clean and fresh—not a speck of dust anywhere. Doors were thrown wide open, so that visitors could walk in to see for themselves why the members of the Home family are so comfortable and happy. This was the first Donation day since the opening of Robinson Hall and the first since the remodeling of Hollingsworth House, with its enlarged dining-room and redecorated drawing-room. The little kitchen in Robinson Hall with table, cupboards, and combination stove, sink, oven, and refrigerator, brought expressions of great admiration from all who saw it, as did the cozy little room which is designated as sitting, reading or library room, as you like. The nice new swing and chairs on the front porch revealed another comfort feature.

The yard also was spic and span—grass cropped close and looking like velvet—trees trimmed and pruned—shrubs and flowers at their October best — a newly erected incinerator with all-weather walk leading to it. There were the signboards in the front yard, painted in black and gold, announcing to the passers-by that this is the "United Presbyterian Home"; there were two smaller signs, calling attention to the fact that one is Hollingsworth House and the other Robinson Hall. Every autumn leaf had been swept up and burned, so there was nothing to mar the beauty of the velvety lawn.

The committees of the several congregations that had assumed responsibilities for the smooth running of all activities of the Ingathering, Donation, Dinner, and Bazaar Day arrived early, and all was hustle and bustle as the big serving tables were placed under the trees in the garden back of the houses, and small tables scattered about where all could be accommodated in comfort.

At eleven o'clock, all who could be spared from the preparations gathered in Hollingsworth House for the program. It began with a general song service with Mrs. Hunter at the piano and Mrs. Strong leading the singing — the two "pastoresses" of Pasadena and Florence Avenue. The devotions were conducted by Miss Ruth A. Work, a retired missionary from Egypt. The inspirational address was delivered by Dr. Wm. T. Strong, pastor of Florence Avenue Church. His mother, who was visiting here in S. Calif., sang a worshipful solo. Mrs. Bowen, Vice-Pres. of the "United Presbyterian Women's Association of the West" spoke a few words of welcome and extended a hearty invitation to all visitors to roam around the Glendale Home premises at will. She announced dinner in the garden at twelve o'clock, after which all were free to visit friends and meet members of the Home family in a social way on the grounds or in their own private rooms. She called attention to the bazaar feature of the occasion, saying they would find booths of linen articles, one of household supplies, one of candy and all sorts of sweets, and another on the clothesline, displaying aprons, big or little, work or sport. useful or ornamental. It turned out to be a gala day for the many who took advantage of the attractive items that had been sent in for sale, because it was bargain day, not only at these regular booths, but at another one, called "White Elephant Stand." Many made a good start on their Christmas shopping, and at the same time helped to swell the treasury of the Women's Association.

When all was over, the captains and the kings having departed, the treasurer made known that it was time for the shouting. Although she did not know the exact amount realized from regular Association memberships, bazaar receipts, dinner checks, and outright gifts from friends of the Home in California Synod, but also friends in Columbia Synod and other parts of the country, she told the other officers that she thought the money bag was heavy enough to warrant police protection in escorting her home!

The members of the Home family have to confess that they watched with greatest interest, perhaps, the big booth where donations for the Home larder were received. There were jams, jellies, preserves, marmalades, and canned fruits in glass and tin. There were heaps of table and bed linens, and towels, covers of all kinds, ready for immediate use.

This 1951 Ingathering was just a usual annual affair. The women of S. California long ago assumed this most gracious service for the Lord whom they love and delight to serve. It is one of their "Inasmuch" deeds. As there are only two presbyteries in the California Synod, made up of only 29 congregations, numbering only 6,381 members counting men, women and children, the 250 in attendance that day speaks volumes for the interest of the West in its Home. Naturally there were many who could not travel the many long miles stretching between Oregon and Mexico, but the parcel post, express and mail brought their donations and bazaar articles in good time for the great day.

The family will long remember it because it made the opportunity for social and spiritual fellowship with God's children whom we do not often meet. We shall be constantly reminded of the debt of gratitude to our Heavenly Father which we owe, when we daily enjoy the good things provided for our comfort and pleasure. Our uttered thanks, at every meal, will carry a genuine note of sincerity.

THE KEYS TO POWER

(*Continued from Page* 212)

always? Or do we sometimes pray and then follow His leading only if His promptings agree with our own desires? The last time the Spirit prompted you to write a letter to someone needful, did you? When He suggested that you be a committee of one (so far as you knew) to silently but daily pray for the spiritual deepening and guidance of your minister or teacher, did you follow through? What did you do when He showed you that the alternative to buying that new outfit or that new sweeper was to use the hundred dollars to support a native worker in one of our mission fields? Unless we follow His guidance there is no power for He is not in control! How changed our world if every Christian prayed —and then followed His leading!

The prophesy in Joel which the early church linked with Pentecost promised that the gift of the Spirit should fall upon "all flesh." That means young and old, ministers and laymen, politicians and missionaries, society presidents and newest members, talented and ordinary. There were one hundred and twenty people in that upper room. Only eleven had walked intimately with Christ. But the other one hundred and nine received a like gift. "All flesh," all of us who will! The same conditions that governed Pentecost govern our world; the same response would bring the same blessing. A small group of men—or women—in our time could lead the same wonderful revolution, in the same Spirit. The key to the disciples' power was the reception of the Holy Spirit through thinking upon Him, praying, following His guidance. Will we let Him in our lives as Host, yielding to His mastery, cultivating His friendship, giving Him full swing? There is one key to having Power in our lives—the Holy Spirit *in control.*

NEWS FROM AFAR—(*Continued from Page* 223)

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala. Punjab, Pakistan

MY FRIEND, MIRIAM

One scorching morning in June my friend, Miriam, came to see me. Miriam had been one of the girls in my little village school where we lived and worked and studied together for four months. That was 15 years ago and now she is married and living in one of our nearest congregations, about four miles away. She did not have her little boy with her as usual, so I quickly asked, "Where is Peter?"

"He is all right," she replied, "but I left him at home because of the heat."

I was much relieved for it was only a few months since Miriam had come to me for comfort after her baby died, saying, "All my babies die, I think my blood is bad; now I have only Peter."

Well, it is not Peter, I thought, but something must be the matter to bring her in four miles on such a hot morning. She sat down on the floor, (she always refused to sit on a chair, except at dining table) and said, "I have come to talk with you."

"Yes" I said encouragingly.

She continued, "Shall I begin at the beginning?"

"Yes, of course," I said, "tell me all about it."

"I have been a very sinful woman. You know I have a sewing machine and do sewing for people and I have had the habit of keeping back some of their cloth. That's stealing, isn't it? I also have a very bad temper and sometimes I have quarreled with my husband and the women of the village. I did not care to read the Bible. I never really prayed, but now things are different. An itinerant preacher came to our village and helped us very much. I asked my husband if we shouldn't give him his food while he stayed and he agreed. So he ate with us and I have received a wonderful new blessing through his teaching and prayers. Now I love to read my Bible and to pray. Often I get up in the night to pray, but the people of the village and even my own relatives say, 'She is crazy,' and some even say 'She wants to go away with this Sadhu.'"

"But" I asked, "What does your husband think?"

"He has not received the blessing I have, he doesn't want to read the Bible or pray, but he doesn't think I am crazy. However, he does sometimes get very annoyed with me and I would not be surprised if he left me. You remember that I did not want to marry him, I wanted to go to school, but my parents compelled me to marry."

"Well, I said, " You did get to school almost two years and you can read the Bible very well and now you have a safe home and your little boy and your sewing machine!"

"Yes," she admitted, "I am thankful for these blessings."

"And," I continued, "You can teach the women of the village in your spare time."

"Yes, I want to but they don't want to learn."

"Don't they come to the service when the pastor comes," I asked.

"He does not come very often, she replied, "We seldom, if ever have a worship service on Sabbath. That's another reason I've come, I want to go with you to Church; my heart is hungry for worship."

After the worship service her face was beaming. She had met some other old friends and the Christian fellowship had lightened the burden on her heart. The next Sabbath she was back again and we had another time of fellowship before we went to Church. She asked for a Bible Course and went back to the unsympathetic village determined to do something toward teaching.

Lois Boyd

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

STORIES ABOUT GOD'S BLACK CHILDREN

We often describe the people of this Anuak tribe as being child-like. Their superstitions and fears are all a part of this quality, as you will see from the following brief illustrations, but perhaps you will also see how very commendable this same child-likeness is when translated into the Christian faith.

One Sunday morning as Mr. Hoekstra was walking along the path to church, he met Anyal going in the opposite direction.

"Anyal, where are you going?" he asked.

"I am going to my village."

"Don't you know this is Sunday, the Lord's Day? You should be going to the House of God."

"Yes, I should go to the House of God."

But Anyal continued on his way home. It wasn't long before he appeared at the church, however. After the service, Mr. Hoekstra asked him why he had turned around and come to church.

"Didn't God make me stub my toe on the path? He was telling me that I must go to church."

* * *

Obala appeared at the Crandall's door one day in misery from fear and pain. He had been bitten by a snake of the poisonous variety. Mrs. Crandall treated him. His friend, Ojulo, cared for him through the night, praying to the God Who, the white man had told him, answered prayer. And when it was evident the next day that Obala would live, Ojulo was greatly moved in his heart.

A few days later while walking from his village to the mission through thick, tall grass, Ojulo lost his spear. An Anuak's spear is very precious to him. He spent much time hunting, hunting, hunting for it, but to no avail. Then he remembered the effectiveness of his prayer for Obala; so he prayed to God that He would help him find his spear. Immediately he went out into the grass again and walked as by a miracle straight to the place where his spear lay. (Ojulo has since become a baptized Christian.)

* * *

Dreams carry great significance with these tribal people, and it may well be that God does use dreams as a means of communication with these people whom He can reach directly in no other way since their illiteracy is a barrier between themselves and the Word. Lado one Sunday stood up in church and told of a most vivid dream. All the witch-doctors were being driven out of the land by a great fire. Lado was already a Christian then, and that dream carried great prophetic weight with him.

How it worked in the hearts of the people, we don't know. But it wasn't a great while later that Odola, a witch-doctor who had practiced his deceits and lived off the gifts of the gullible for many years, exposed himself to his people as a deceiver and opened his heart to receive the waiting Christ. Odola remains faithful today.

* * *

It was this same Lado of the witch-doctor dream who, several years ago, had a nocturnal vision of a great white light, the impact of which eventually sent him out in search of he-knew-not-what. In the course of events, he met an Englishman—a devoted Christian—who told him about Jesus and the whole salvation story. And Lado was convinced immediately that here was the object of his search. Christ has been the joy of his life ever since, and he never ceases in his witness and praise of his Saviour.

Last year, a schoolboy by the name

of Konyi had a rather remarkable dream. He heard a voice telling him to get up—this was in the middle of the night—and go to the village of Orac, a Christian of the Shilluk tribe. He was to awaken Orac and ask him to get some water for him from the river. Now black men have great fear of venturing out of their houses in the middle of the night, but because this was demanded of them in a dream, they obeyed. Orac got the water. Then, in further obedience to dream orders, they awakened Makwac, a Nuer Christian teacher in the school, and he and Konyi fashioned cows out of mud. That was the purpose of the water, you see—to make mud. That completed, they all went to the river bank, and Konyi took the mud cows to the other side.

Mr. McClure interpreted the dream in this way: Konyi was being asked to give up all desire of acquiring many possessions and to concentrate instead upon preparing himself for a life of service for his Lord. The incident occurred in the midst of a period when we were all praying specifically that God would raise up leaders among these people for definite evangelistic work. Thus far there are no spectacular results to record. Konyi is at home in a distant village, and will be until school opens again in April. He is yet quite young. The plan for his life is still in the unfolding process.

* * *

Only the Lord knows what the years ahead hold—for Konyi and for all his fellow tribesmen. Those few who have accepted Christ and have really let Him "take over" are indeed child-likely dependent upon Him for their every daily need. And there are the multitudes who have never heard the name of Jesus, who cling with child-like tenacity to the only things they know—gods of wrath that need continuously to be appeased, life that depends upon the security found in the scrupulous carrying out of superstitious ideas—the wearing of little wooden pegs on the arm or around the neck, the many uses of animal bones, the spilling of animals' blood or beer—and an anticipation of death that is filled with horror. Oh, that they all might know the living Lord and find peace for this life and hope for the life to come! Such is our prayer.

Mrs. J. R. Swart,
Cooperating R. C. A.
missionary at Akobo

WORSHIP SERVICE

(*Continued from Page* 210)

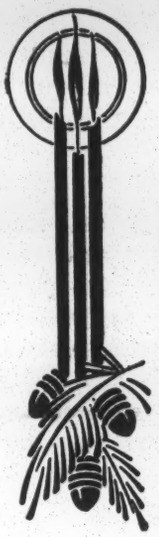
and only thus were they fitted for the positions to which God had called them.

The source of our power is able to do exceeding abundantly above all that we ask or think. There is no reason why we should not ask for large things and without doubt we shall get large things if we ask in faith.

Make thy petition deep,
O heart of mine,
Thy God can do much more
Than Thou canst ask;
Launch out on the Divine,
Draw from His love-filled store.
Trust Him with everything;
Begin today,
And find the joy that comes
When Jesus has His way!

(*Selected*)

Closing prayer by leader: Our Father, Jesus told us that if we had faith as a grain of mustard seed, we could say to a mountain, "Remove hence" and it would remove. And so we would pray with the apostles, "Lord, increase our faith." Continue with petitions on First Day of the *Prayer Cycle*.



Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary
904 Publication Bldg., 209 Ninth Street, Pittsburgh 22, Pa.

THANK YOU

We would like to express appreciation to all who have had any part in this year's Thank Offering, the Thank Offering Secretaries, both local and presbyterial, who have in various ways kept the Thank Offering and the work for which it is used before the members, and have supplied information and material when needed; the Treasurers who have handled and reported the money received through the Thank Offering; the faithful members of our churches, men, women and children who have given offerings of gratitude and love. Through such giving we know you will receive great blessing. We would like to thank all who have on various occasions spoken in behalf of the Thank Offering.

WELCOME

We are happy to welcome the new Life Directors and Life Members of the WGMS. Some have asked the question, what benefit is received by a Life Director or Life Member? The only benefit received is that of delegate privilege at any WGMS Convention which carries with it the opportunity to vote any time you may be able to attend. The greatest return is in the knowledge that you are helping to advance the Kingdom of God, by making it possible for missionaries to carry the message of salvation, and through the building of hospitals, schools and churches that others may also know the "abundant life."

We will list in the next few issues of the Magazine on the Thank Offering page the names of these new Life Directors and Life Members, as well as those who have given Memorial Thank Offering gifts.

ANOTHER YEAR OF THANKSGIVING

We are commencing now another year of thanksgiving. Let us start immediately to lay aside each day our gifts of gratitude for blessings.

As we approach the Christmas season we think of God's greatest gift to us in the coming of the Babe of Bethlehem, and in comparison with such giving our gifts seem small. This Christmas probably a small son or daughter will give you, his parent a gift. He doesn't have much with which to purchase the gift, possibly it will be fashioned with his own hands in school. The money value of the gift is negligible, but it is given with love and you accept it fully appreciating the spirit in which it is given. This suggests something of the smallness of our gifts compared to Christ's great giving for us, and yet Christ wants our gifts and our lives when given in dedication and surrender to Him. He is counting on these gifts to help bring in His Kingdom. When we have dedicated all of life to Him then it is not difficult to give a Thank Offering for we have experienced joy in our salvation and such joy prompts an expression of gratitude. How better could we enter into the spirit of the Christmas season than by laying aside a Thank Offering gift.

"If we can kneel as did those men of old,
Who laid their frankincense and myrrh and gold—
Before the Christ Child's feet;
If we can bring our gifts, a grateful heart
Where unkind thoughts and envy have no part;
And love dwells, true and deep,
Then in Christ's birthday we may fully share—
And feel His presence with us everywhere."

SENIOR LIFE MEMBERS
$25.00 Each
1951 THANK OFFERING

24. Mrs. Hazel Hutchinson, Beaver Falls, Pa. In memory of her Sister, Myrtle Walcott; By Ina Littell and Hazel White.
25. Mrs. Mildred Gibson, Cleveland, Ohio. By members of the Margaret Gordon Missionary Society of Brooklyn U. P. Church.
26. Miss Naomi Mays, Evans City, Pa. By her Mother, Mrs. Eugene Mays.
27. Mrs. Ruby Bernice Smith, Gary, Indiana.
28. Miss Peggy Louise Smith, Gary, Indiana.
29. Mrs. Jennie LeRoy, Youngstown, Ohio. By her daughter, Mrs. Mabel Jones.
30. Mrs. Margaret Bush, Youngstown, Ohio. By a friend.
31. Mrs. Shirley Everest, Youngstown, Ohio. By a friend.
32. Jessie Holmes, Youngstown, Ohio. By Mary and Capitola Gregg.
33. Mrs. Carl E. Niederer, Portland, Oregon. By friends: Mrs. Louise A. Voit, Mrs. Lulu Larson Gammon, Mrs. Adelaide C. Parker.
34. Mrs. John Lincoln, Portland, Oregon. By friends: Mrs. Louise A. Voit, Mrs. Lulu Larson Gammon, Mrs. Adelaide C. Parker.
35. Mrs. Arthur H. Wendland, Portland, Oregon. By friends: Mrs. Louise A. Voit, Mrs. Lulu Larson Gammon, and Mrs. Adelaide C. Parker.
36. Mrs. Murray Osborn, Detroit, Mich. By Members of W.M.S., Littlefield Blvd. U. P. Church.
37. Mrs. Emma Sloan, Eau Claire, Pa. By members of the Betty Stam Missionary Society.
38. Mrs. D. M. Crawford, Allerton, Iowa. By Members of the W.M.S. and friends.
39. Mrs. H. O. Taylor, Allerton, Iowa. By Members of the W.M.S. and friends.
40. Mrs. Wm. N. Domer, LeClaire, Iowa. By Gleaners Class, Loyal Mothers Class, Willing Workers, L.O.A. and the W.M.S.
41. Mrs. Grace Ferguson, East Liverpool, Ohio. By a friend.
42. Iola Keeton, Goldfield, Iowa. By Alta G. French, in memory of her mother.
43. Miss Mary S. Dalrymple, Little Neck, N.Y. By members and friends of the Kingslawn W.M.S., Brooklyn, N.Y.
44. Mrs. Peter Ragusa, Brooklyn, N. Y. By her husband.
45. Mrs. Jean Seesholtz, Canton, Ohio. By her mother.
46. Mrs. Lloyd McCandlish, Canton, Ohio. By friends and members of Sara Wallace Eby Missionary Society, Bedford U. P. Church, Canton, Ohio.
47. Mrs. Betty Houmard, Canton, Ohio. By friends and members of Corena Daugherty Missionary Society, Bedford U. P. Church.
48. Mrs. Robert D. Stuart, Albany, N. Y. By her daughter and three friends.
49. Miss Florence Thee, Akron, Ohio. By the Beginners Group, Goodyear Heights U. P. Church.
50. Mrs. Dora Davis, Akron, Ohio. By members of the Dora B. Whitely Missionary Society of First U. P. Church.
51. Mrs. Helen MacKay, Buffalo, N. Y. By a friend.
52. Mrs. Cora Steinbach, Kenmore, N. Y. By her daughter, Dorothy McGaffin.
53. Mrs. Etta Grace Andrews, Snyder, N. Y. By Edna M. Klepser.
54. Miss Blanche Ericsson, St. Clairsville, Ohio. By Anna Blackmore.
55. Mrs. Emma Seddon, Buffalo, N. Y. By friends in the Mackey Missionary Society.
56. Miss Dora McKee, Buffalo, N. Y. By friends in the Mackey Missionary Society.
57. Mrs. Dan Brown, Hammond, Indiana. By friends in the Women's Missionary Society.
58. Mrs. Mabel Henderson, Ontario, Oregon. By a friend.
59. Mrs. Bert Lindsay, Coulterville, Ill. By Mr. Bert Lindsay and Family.
60. Mrs. W. R. Hays, Sparta, Ill. By her husband and children.
61. Mrs. Floyd Patton, Coulterille, Ill. By Friends in the Missionary Society.
62. Mrs. Helen T. Clements, Freeport, Pa. By her Aunt, Claire E. Brunner.
63. Mrs. Floyd K. Bateson, Turtle Creek, Pa. By her daughters: Arlene, Janice and Mary Jo.
64. Miss Shirley Domin, Turtle Creek, Pa. By her Father and Mother, Mr. and Mrs. Ed. Domin.
65. Mrs. Blanche Burns, Turtle Creek, Pa. By her daughter-in-law, Mrs. Dolly Burns.
66. Miss Mary Montgomery, Monmouth, Ill. By Mrs. Leo Krause.
67. Mrs. James Piper, Monmouth, Ill. By Mrs. Leo Krause.
68. Mrs. James Ranney, Monmouth, Ill. By Mrs. Leo Krause.
69. Mrs. John Lant, Cameron, Ill. By Mrs. Leo Krause.
70. Mrs. Clara Fife, East Liverpool, Ohio By her son and his wife, Mr. and Mrs. Kenneth W. Fife.
71. Miss Mae Bratt, Eat Liverpool, Ohio. By Mrs. Carrie Harper.
72. Mrs. Nessie Dunlop, East Liverpool, Ohio. By members of the Y.W.M.S.
73. Mrs. Thelma Stecker, East Liverpool, Ohio. By the members of the Y.W.M.S.

Women's Department

MRS. WALTER C. BRETHAUER, Secretary
511 Wabana St., Pittsburgh 14, Pa.

Did your church have an Every Member Canvass recently? Most churches did. Have you thought of the possibilities in a canvass of the women of your church in the interest of the WGMS?

Last summer the executive board of a women's society met to make plans for improving their society and increasing its membership. These women were concerned that only about 30% of the women of the United Presbyterian Church are members of the WGMS. They were especially concerned that in their own congregation that percentage held true. They meant to do something about it. The plan was adopted by the Society.

First, a committee drafted a letter which was sent to *every* woman in the church who was *not* a member of the WGMS. The letter set forth the responsibility each Christian has in fulfilling Christ's command to "Go, preach, teach, baptize." It also told of the missionary responsibility assigned to the WGMS by the General Assembly. It spoke of the interesting and inspiring meetings of the group that led to earnest prayer, sacrificial giving and unselfish service for the cause of Christ and His kingdom. It described a WGMS member as one who does a special work beyond the duties of the regular church member. A hearty invitation was extended to visit at a meeting of the society. The letter closed with the promise that representatives of the society would call within the next two weeks to talk the matter over.

The second step was to organize the society into teams. Members of the executive board were the captains of the teams.

Each captain received a card which listed the names of the team and the names and addresses of from eight to ten women for visits.

The teams found that the women are quite unaware of what the WGMS is and what it is doing. One team reported the amazement expressed when facts were given concerning the work, such as: the WGMS supports two hundred or more missionaries, the number of children enrolled in our Negro and Mountain schools, three times as many people attend the worship services of our Egyptian churches as there are members, the use of Life Memberships and Life Directorships, etc. These calls afforded an opportunity to present the work and answer questions; to express interest in the family of the one called upon and to open the door to better understanding between church and home.

When the society met again there were four new people there. Several other women are expected at the next meeting. A new member was found for the Extension Department.

Do these results justify the effort? Aside from the new members gained, who can estimate the good will that was created, the interest that was begun in many places that may bear fruit later, the life enrichment the visitors had in this experience of witnessing?

Your society will find an Every Member Canvass a real blessing. Brief your teams so that they will be able to present facts and figures concerning the work. It is good to have a copy of *The Women's Missionary Magazine* for each home.

The society that had an Every Member Canvass is in a congregation of five hundred members. Forty-five women belong to the WGMS.

The Teens

MRS. JOHN H. GERSTNER, JR., Secretary, R.R. 1, Ligonier, Pa.

SUGGESTIONS FOR YOUR PROGRAM

Devotional Theme for Year: "*A Teen-ager Prays.*"

Study Theme: *The Bible and Missions.* We shall follow the same outline as the adult societies.

FOR YOUR JANUARY PROGRAM

Scripture Reading: Daniel 1:1-6; Daniel 6:1-10.

Devotional Thought: It has been well said that the proverb of the world says, "When in Rome do as the Romans." But the Christian proverb teaches, "When in Babylon, be a Daniel."

Setting the Stage: Perhaps you could give a chalk talk, using this "Man" of the Western Hemisphere.

If you have the book "Fun and Festival," pages 7, 8, give speech material. Otherwise make up your own using any data available on South America. For example we learn from the book, *We Americans: North and South* that if the population of the whole world were placed in South America we would still have elbow room. Each person could still spread out to two and a half acres. From the American Express free travel pamphlet *The American Traveler in South America* we learn about the seasons. Spring in South America is from September 21st to December 20th. Summer, December 21st to March 20th. Autumn, March 21st to June 20th. Winter, June 21st to September 20th. "Nowhere in South America does the traveler find the heat so intense as that of summer days in the U.S.A.."

Prayer Cycle—First Day.

Perhaps you can use this poem by a Mexican poet, Amado Nervo in your closing prayer of consecration:

"I'm only a spark
Make me a fire;
I'm only a string
Make me a lyre.

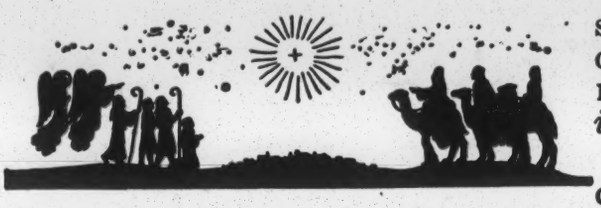
I'm only an ant hill
Make me a mountain;
I'm only a drop
Make me a fountain.

"I'm only a feather
Make me a wing;
I'm only a rag
Make me a king."

(From *Workbook* by Mrs. E. D. McKune)

Perhaps the sponsor, who reads the *Women's Missionary Magazine* from cover to cover, will cut out catchy statements appearing in this issue to add to the chalk talk. After this talk is over have the members add a polka dot suit by placing with a dot locations of key cities. Have each member assigned to check on one of these cities and bring in a short paragraph about it. This material is easily obtainable in a geography, or travel folder. Often the letter, written to attract tourist trade, is more vivid. For example about La Paz the American Express description is: "One of the greatest treats in store for the visitor to South America is the trip up to La Paz, capital of Bolivia—a country with a population largely Indian, so named for General Simon Bolivar, its liberator. . . .

"This spectacular city, highest capital in the world, is spread over a rough plateau in an amphitheatre of crinkled, rust-stained mountains and



reddish rocks that cut the sky like lances. Approached over a high mesa land, La Paz first appears, fifteen hundred feet below, like a toy city of red and yellow and blue doll houses. . . .

"Below this fairy-tale city a river roars its way through valleys rich with oranges and bananas. Above it loom mountains holding a wealth of silver and semi-precious metals and believed by the native even to contain gold buried by the Spaniards. And hovering over it all is an atmosphere of romance and the glamour of hidden treasure."

Introducing the Actors. Select the life stories of missionary workers, native and foreign, and introduce them to the group. Good source material, *He Wears Orchids* by Elizabeth Meredith Lee ($1.25). This contains eighteen life stories. Also two frontier books at 20¢ per copy. *Horsemen of the Lord,* the story of Alfred Wright, and *A Citizen of the Americas,* the story of Hugh Tucker.

An example. "I want you to learn to know Hugh Tucker. As a boy in the hills of Tennessee he won a prize for the best recitation at a school program. There was a choice involved, he could either receive a copy of the Bible or a story book. Since he was not home when his teacher came to give him the gift she left the story tales. The boy was deeply disappointed in the choice for said he to his mother, "Didn't you know I would rather have a Bible of my own than any other book in the whole world?" According to Bible Society reports Dr. Hugh Tucker and his workers distributed 2,500,000 Bibles, Testaments and Gospels to fulfill this man's dream that every Indian, Negro, mulatto and white person should possess a Bible of his very own. There are twenty-five pages of more facts in *A Citizen of the Americas.*

Social Time. Hot chili and salty crackers would taste good on a cold winter night.

A Game? How Good a Conversationalist Are You? Pick two contenders from your group, and hand each a sentence which is to be worked into the conversation. If it can be slipped in unnoticed by the other, and unchallenged, and the conversation continues, that person wins. Be sure to make the statement about South America and extremely difficult and obvious. The audience knows both sentences, but the two who perform know only their own. Suggested sentences: First one is from *We Americans: North and South.* "Before Columbus left the Old World he did not know where he was going; When he arrived he did not know where he was; When he returned home he did not know where he had been." And the other from *He Wears Orchids:* "Dr. Hoehne has ten thousand orchids in his own backyard."

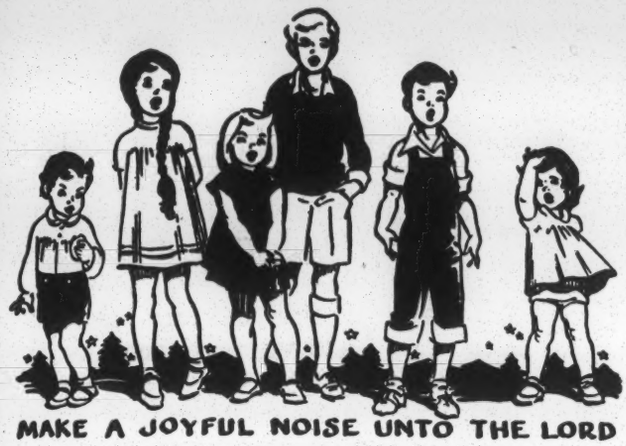
* * *

The Teen Tattler

Would you like to exchange ideas with some other teen-ager in another state or country? Send your name, age, and address to me by March 10 and we will have a list of pen-pal seekers printed in the May Magazine.

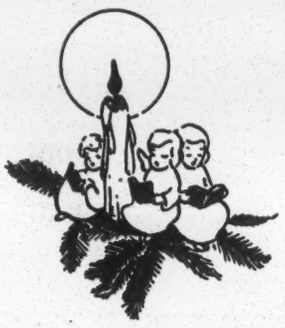
Mrs. Elliot of Westminster U. P. Church, Brooklyn, N. Y., writes: "In our Teen-Age group we also include the boys of our church. . . . I have found the boys are real leaders. They are always willing to do their part and more than their part. . . . I think that the girls are really losing out by not including the boys in their group."

If you have successfully tried some idea in your own group, please send it in so that we may benefit by it. We shall print as many ideas as space permits.



The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.



IMPORTANT

All Junior Society Funds should reach your Presbyterial Treasurer as follows:

Junior Thank Offering (including Junior Life Memberships) not later than Nov. 15

Other Society Funds (regular and Junior Special) not later than Jan. 10

All Junior Society Reports (including Junior Thank Offering and Junior Efficiency) should reach your Presbyterial Junior Secretary not later than Jan. 10

SIX JUNIOR SPECIAL PROJECTS

April 1, 1951 to Dec. 31, 1951

THE IBIS

The IBIS is a busy boat;
It sails the River Nile;
It helps the missionary folk
Serve Jesus all the while.

THE DELTA CAR

And busy is the DELTA CAR
In the delta of the Nile;
It helps the missionary folk
Serve Jesus every mile.

MISS MARY EWING, R.N.

MISS EWING is a busy nurse
At Doleib Hill, Sudan.
She helps the sick and tells of Christ
In every way she can.

CHILDREN'S WARD, SIALKOT

THE CHILDREN'S WARD is a busy ward
In far Punjabi land;
The boys and girls get healing there
And join the Christian band.

FRENCHBURG TRUCK

The FRENCHBURG TRUCK is a busy truck
At morning, noon, and night;
It gathers clothing, food, and thus
It helps spread Gospel Light.

SURPRISE PROJECT

We Juniors have a great surprise—
A new work in our land;
'Twill help some sick folk very much
And be a project grand!

Mountain & Presbyterial Missions

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

WESTLAND MISSION

I wish you might have been with us in our service last Sabbath afternoon. A young couple joined the church. Their child and four other babies brought by their parents, were baptized. While they were coming forward with their babies, our girls' choir, ten of them in their white robes, sang softly:

"I Think When I Read That Sweet Story Of Old When Jesus was here among men,

"How He called little children as lambs to His fold."

It was all so sweet. Baby Sunday!

The week before, five young people joined the church. To each it was a definite step forward, an important step in their lives. Pray for these young people, and the others in our church, as they come each Lord's Day to Sunday School and Church, and on Thursday evening to the Teen-Agers group. Several of them are teaching classes in the Sunday School and are attending our Teacher Training Class. They need your prayers, as all young people do, for the temptations today are strong. Satan is determined to get them to go in the wrong way, the way of sin. We thank the Lord for our young people. May He give us wisdom to help them to grow in their spiritual lives.

Dorothy E. Partington

SLOVAN MISSION

So many things are happening these days, both good and bad, that it is hard to sort out the things that I should write for the Magazine. They take much of the missionary's time and thought. That is why it is so important to pray for the missionary, that she may have strength and wisdom and guidance to deal with the many problems.

The meetings are well attended. Although we have lost some to the Burgettstown church, new people are coming to take their places. Several families are having family worship and prayer before meals now. There was an unusual Junior meeting with many children in attendance—and two drunks sitting in the back listening. The missionary continues to witness and seek the salvation of all, Protestants, Catholics, the indifferent and those who are evil and of bad influence. Some may eventually be won. Just now she is making plans to get the people of Slovan to attend the meetings in the Burgettstown church where Dr. Gerstner will be the preacher.

Please do not forget to pray for the missionary and her people here.

Mrs. R. G. Russell

QUEENS VILLAGE, LONG ISLAND, N.Y.

How the time flies for it seems like I just finish writing one letter when it is time to write the news of another month. As usual I am ringing door bells in the neighborhood here inviting men, women, boys and girls to come to our Sabbath School and Church where they may come to know Our Saviour.

We praise the Lord for those who have been attending our services since they received the invitation, but our hearts ache for those who are still rejecting the Lord. Please continue to pray for these folks who are indifferent to the Gospel for we know that only the Lord can soften hardened heart.

Jean Dickey

COLORADO SPRINGS, COLO.

This report looks better to me than the last one did. I am on the house to house survey to the south of the church now. I lose time in having to go downtown to transfer buses but the weather has been with me and I have been out almost every day. However, most of the families are connected with the other churches in town.

Up until last night we have been having beautiful weather here. But last night it turned cold and will likely stay that way for a while.

They still do not have buses out to the new section to the north of town where I want to call after this present section is done. I am hoping that they will be by the time that I am ready which may be in about three weeks. I have a few Sunday School families that I want to call on again to try to interest them in more than the Sunday School for their children.

Esther Jones

REVIVAL AT EZEL

During the week of October 1st through 7th, Ezel School and Ezel Church experienced a week of spiritual emphasis and real revival. The meetings were led by the Rev. Robert Van Steenburg of St. Petersburg, Florida, who is well known and loved by the young people and others of Ezel church and school since his visits with us two years ago when he was dean of Southland Bible Institute and leader of their gospel quartet.

The chapel services at the beginning of each day were attended by all the boys and girls in the upper eight grades. Later in the morning the first four elementary grades had their own service with Mr. Van Steenburg leading them in Bible stories and songs. The chapel hours were times of warm spiritual experience. The high school chorus formed the chapel choir and the different home rooms led in the devotional part of the services. Rev. Mr. Van Steenburg is a fine baritone singer and brought messages in song as well as the preaching of the Word. During the day personal conferences were held with the students.

We know that the fervent and effectual prayers of many were with us before and during these days for the Word fell upon good ground. On the Monday following the meetings over eighty students attended a meeting of those who had made definite decisions during the week. Of these students, 49 said they had accepted the Lord as their personal Saviour. The others had rededicated their lives to Christ and His service.

The evening services in the church were well attended from the beginning. Here, too, was evidenced a real spirit of revival. This was witnessed in the spontaneous and earnest testimonies given at the meetings. We thank God for the wonderful outpouring of His spirit and pray that others will join us in prayer.

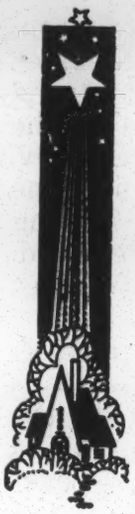
OTHER RED LETTER DAYS AT EZEL CHURCH

Miss Isabelle Brittain, last year's president of the WGMS was the guest speaker at Ezel's Thankoffering Service, October 14, 1951. Miss Brittain's father, the late Rev. Howard Brittain, was Ezel School's first superintendent and pastor of the Ezel Church. So it was a time of happy reunion for many of the Ezel folk and Miss Brittain.

The following Sabbath Ezel Church observed Fall Communion. Rev. James Eddy, pastor of the Frenchburg Church, led us in this service. The church was well filled for both of these services.

THE EFFICIENT CHURCH

Every member worshipping God.
Every member living the Prayer Life.
Every member Studying God's Word.
Every member Giving of His Means.



Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial Po

For this December number of the *Women's Missionary Magazine* we have a letter from Mrs. Eva J. Adams, R.N. who is Superintendent of the Jubilee Hospital in Henderson, N.C. The Dr. Beckford whom she mentions is a surgeon on the staff of Jubilee. He is also a musician of ability and has published one of his compositions—"Praise Him." This beautiful anthem is available from S. M. Beckford, M.D., 212 Montgomery St., Henderson, N.C.

Christmas day at Jubilee is a joy-out time for the patients and workers. The very dear friends from far and near help to make the day most perfect. Weeks before Christmas the kind friends from the northern missionary societies send many boxes containing beautiful wrapped gifts for the patients and workers. On Christmas morning these gifts are sent to the patients who are unable to assemble around the Christmas tree to get the presents. Also baskets of fruit are distributed at this time sent by friends.

At dinner time we have a nice turkey and all that would make a perfect dinner. The trays are set up for the occasion with the beautiful baskets of candies and cards containing Bible verses sometimes sent by the Women's Missionary Society of the U.P. Church and again by the Missionary Society here.

Jubilee is blessed at all times but friends seem to be anxious to remember us at Christmas and how thankful we are to be thought of.

The Salvation Army visits us Christmas day with a prayer group. It gives a great lift to all the big family to have the group come to us. At this time we are often very busy administering to the many patients that come in from accidents.

Each Christmas Rev. Henderson from the Christian Church remembers us with a basket of apples or oranges. Doctor Beckford's Music Lover's Club sings for us Christmas Eve and brings baskets of fruits for the patients, also the teachers, scouts and other groups.

Last year one of the large drug stores remembered all the workers with a nice box of candy. Dr. Beckford always gives the workers a nice fruit cake.

In receiving the many gifts and rich blessings we try to show our gratitude in a small way by sending flowers from our garden to our many friends. We grow roses, pansies, chrysanthemums, dahlias and many others.

We feel very grateful for so many blessings and this precious verse fills our hearts with gratitude "Blessed be the Lord who daily loadeth us with benefits even the God of our Salvation" Psalm 68:19.

Eva J. Adams

Word has come that the boys' dormitory at Miller's Ferry was burned. The boys were at the church at Y. P. C. U. when the matron heard an odd noise. Investigation found the ceilings on fire and smoke rapidly filling the building. The boys were able to save their clothes and little else.

The furnace had not yet been started and the fire is blamed on defective wiring. This is a hard blow for Mr. Ridgeway, the principal, who has been doing a good job in his new position.

Indian Missions

MRS. RUSSELL K. MONTGOMERY, Secretary,
9 Pocono Drive, Pittsburgh 20, Pa

PRESENT CONDITIONS AND PROSPECTS OF AMERICAN INDIANS

Excerpts from Dr. Alexander Lesser—Association on American Indian Affairs, New York City

American Indians are no longer a vanishing race but rather a fast growing group. The Indian population including those under Federal jurisdiction and those that are off the reservation, can be estimated at not less than half a million.

The income of the Indian on the reservation comes mainly from the land. What the Indian earns by his own efforts is principally from farming, livestock operations and timbering. A few Indians have mineral and oil resources that add royalties to their income. On the whole, the American Indian lands are inadequate for a decent standard of living and their potential is also inadequate. Even with the most modern techniques of agriculture, their lands can provide for only a fraction of the population.

Indians in comparison with other rural populations have relatively few sources of incomes from salaries or profits from small business due to the fact that a land-based economy has been emphasized for them over the years. During the decades in which the Indians were being urged into farming, stores and servicing enterprises needed on the reservations were established by non-Indians.

Indian poverty is reflected in unsanitary and crowded living conditions both of which take their toll in poor health. Indian disease and death statistics are the worst in the country. Among the Navajo, the tuberculosis death rate was ten times and the pneumonia death rate five times the national average. The Medical Director of the U.S. Indian Service has stated, "The high morbidity and mortality rates among the Indians are indisputable evidence that the health of the American Indians . . . has been neglected to the extent that the lack of health facilities for Indians is a disgrace to the nation."

Indian education needs overhauling. Elementary school facilities are still inadequate among the Navajos, Papagos and the natives of Alaska. Only 50% of Indian children in school are in public schools; the rest are in Federal Indian schools, many in the overprotected, segregated environment of Federal Indian Boarding Schools.

It is hopeful through the Governors' Interstate Council on Indian Affairs that the states will begin to meet their responsibilities toward the Indian residents. Also two public statements made by the Commissioner of Indian Affairs, Dillon S. Myer, are especially promising: (1) "Indian education will be reoriented toward education in public schools." (2) "The new Federal Indian Placement Program will be expanded into an effective instrument for opening a wide range of economic and career opportunities to American Indians."

Most important, however, is the fact that the sense of frustration on many reservations is being relieved by a reawakening of Indian leadership and self assertion. Tribal Councils are making efforts to use their authority and responsibility under the Indian Reorganization Act.

Congress and the Interior Department both agree that the American Indians must have a great degree of self-management yet due to jurisdictional conflict between them the Indians are left almost helpless to use their own assets for their own welfare. The American Indians can contribute to their own advancement only if they are allowed the freedom and self determination which is their right as Americans.

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary,
847 Thorn Street, Sewickley, Pa.

KHARTOUM NORTH, ANGLO-EGYPTIAN SUDAN

After almost five weeks of travel by train and ship and then train again, I am at last getting settled in the Bible Women's home in Khartoum North," writes Ruth E. Wilson. "I thoroughly enjoyed the 27 days on board ship. Our first glimpses of land were at night—the Azores on the eighth day and Gibralter on the eleventh. We passed Clauda and Crete during daylight hours and thought of the Apostle Paul's shipwreck in the Mediterranean. At Beirut, Lebanon on the eighteenth day out, next at Alexandria, then after entering the Red Sea by way of the Suez Canal, we soon reached Port Sudan when we disembarked. Because we had just missed the bi-weekly train to Khartoum we spent four days at the Red Sea Hotel. The train trip to Khartoum North took about 34 hours.

"I am living in a very nice house with Aleta J. Matthews who is just completing her first term here. The Girls' School, native Bible Women's home and another Mission home are nearby. My main task right now is learning Arabic, fourteen hours a week with my teachers and many additional hours studying."

A STORY FROM NASIR

Let me tell you a story of one of our best educated and most promising young men. This brilliant young Nuer went to school here as a boy and later to the school at Atar. He taught here for awhile and showed such promise and ability that he was sent on to even a higher school and especially trained to teach. He graduated from this school last November and came back to be the head teacher of our school. For many years he has been a professing Christian. He is a quiet likeable person, very good with boys and a leader. He has a wife and two very sweet little boys. His father has been dead for a number of years, and, as he is the oldest son, he is the head of his family. His younger brothers are also men.

Shortly after he got back here last December, he started having trouble with chest pain and a bad cough. The trouble got continually worse. The first of March I made a trip to Malakal in the jeep to have X-rays made and to consult the doctor there. The X-ray showed a lung abscess. We have no facilities for treating such here. When Dr. J. A. Cremer of Gorei, Ethiopia visited us in April, he gave me more tips on what to do for him. Nothing helped much, and our patient kept going down hill.

In the meantime, his wife and youngest boy both were quite ill. Then a sister committed suicide. She had gone blind, and her husband had divorced her and taken the three children. It was now May, and he could no longer draw full salary, having been unable to work all this time. Also, it was time to plant, as the rains were starting and it was necessary for his wife, who was well now, to go to the village to care for their field. Mary Alice Jordan took him into her home then to relieve his wife to field work, and he stayed with her till mid-July, when arrangements were made for him to go to Gorei to be under the care of Dr. Cremer. Dr. Cremer has done a lot of chest work and has a real hospital setup. We

are hoping that something can be done for him and that he will come back a well man. But the day after he left to go to Gorei, we heard that during one of his visits to his home village he had allowed his family to kill a cow for him to appease their god. It was crushing and disheartening news. We realize that there had been pressure brought to bear by his family. And part of the blame, a large part, must fall on us missionaries for taking too much for granted as to the spiritual strength of our young Christians and failure to keep them more constantly before Him and to teach and feed them as we should. Naturally, all the people around us say, "He is a Christian, he knows about Jesus. He has been to school and knows about the white man's ways. Why, if Jesus has this power that we hear of, did he sacrifice a cow?"

So the battle rages on. But it is the Lord's battle, and we know the victory is ours in Him. He has given us a most important part in it, and if we fail, we will hinder but not defeat His purpose—for He will raise up those who will be faithful. Let us not fail Him. Keep these and us in prayer. Availing prayer is work, real work, but we cannot prevail until we have it behind us.

Mary K. Smith, M.D.

DOLEIB HILL, A. E. SUDAN

Permission for opening a Girls' School at Doleib Hill came at a time that was most appropriate. The ground work and investigation had been completed here, and I have consulted the government representative and the members of the Shulla Church. Their wishes and desires in regard to girls' education coincide with the plans I have had in mind. I shall begin a trial school with a few girls, it will be a day school and will not have a full schedule of subjects. With the experience from this, I expect to have plans ready for a school of 20 to 30 girls and to serve breakfast only, the girls going to their homes at night. In 1953 the government expects to have money for buildings and the school can be a boarding school. Home-making, baby care and handcrafts are to be stressed for the girls, as our aim will be to prepare most of them for better living in their own villages, a few to be made ready for higher education and service by the end of the fourth year in this school.

Another missionary will be needed to carry on the work of the school. We would much appreciate a full-time missionary, trained in education, and one able to teach home-making crafts, etc. There would be ample space for her to live at "The Palms," the Women's Board missionary residence.

Dorothy L. Rankin

(Is there not someone who will answer this call for help?—Secretary.)

* * *

Miss Phyllis Rogers of "The Palms" tells of the flourishing class of women started by Mrs. J. A. Heasty; the class meets daily for reading and Bible lessons. "It has grown so that it takes both Dorothy Rankin and me to keep it up." The class averages 20 each day and most of them are quite regular.

"Yesterday Dorothy Rankin and I walked to Ogot, about seven miles, to visit the village school there. It had rained the night before and we found it necessary to take off our shoes and go barefoot in order to make any progress in the slippery, sticky mud. We found the school in good order and very much enjoyed the visiting in the surrounding villages. We returned in the afternoon by canoe. It was a blessed experience to me. I haven't gone out much, because there was no one to go with, and it's so satisfying to visit the women in their own homes. It's a great help in getting the language, too."

IN TIRMA AND TID COUNTRY

A letter came from the Chieftain of Adekas saying he was going down to the Tirma and Tid Country, and asking if I still wanted to go. He said if I got a road pass from the government I could go with him. Since it came unsolicited, we—the station—felt that it was of the Lord. (You remember when the Russells were here we asked to go there for a week's evangelism and clinic work and the local government refused. The governor is not here at the moment and our friend Tadu is in his seat, so we got the permit.) Mr. Phil West decided to come too, and so we got ready in a hurry. It was a good opportunity to see our "Parish," and the more we see of it, the more scattered we realize it is.

The country down that way is hot and waterless, so that our marches from Adekas (where we left the jeep) were from one water place to another. One of the two days was a formidable journey for the carriers; they were about ten waterless hours on the road. We took our canteens and, of course, the inevitable tea basket was always with me except when the boy who carried it got near the end of the journey and water, then he galloped (on his own legs, of course) away from me and the mule.

We had clinic at Tirma a whole day, and then we went to Tid where we held clinic two days. The people are ignorant and dirty. They are the people whose women wear the plate, made of clay for the most part, in the lower lip; they do look hideous. The men are naked, but the women wear a couple of skins.

May the Lord add His blessing to what was done in His Name, and cause some among them to turn to Him.

Nessie F. Pollock, Maji, Ethiopia

* * *

My Christmas letter told of the building of the new sanitary system for the school (Normal and High School, Sialkot City, Pakistan), a new teachers' dining room and other rooms for them achieved by some remodeling of places, and the rebuilding of property damaged by the rains during flood time. About February we started building a new dormitory room (29′ x 17′) and a store room which we knew we could use for dormitory space this past summer. It was finished in time to take in girls in April or the beginning of the new year. Our high school classes increased from twenty-seven to forty as a result.

We also built the foundations for the remaining three dormitory rooms, as planned in the original scheme and built the back wall of them to the height of the protecting wall for the dormitory courtyard. The three dormitory rooms will be finished when funds are available. Times are so uncertain that one wonders how much building should be done, and yet, if we waited for security, nothing would ever get done. World conditions are surely unpredictable at the present time. We seem to be living in one of the disturbed areas. The Lord takes care of His own, so we can trust Him whatever happens. It would be wonderful if the world had a widespread revival with individuals on fire for God, and then we could expect a change in nations.

Evelyn Cathcart

KINNAIRD COLLEGE FOR WOMEN, LAHORE, PAKISTAN

In a recent letter, Miss Priobala Mangat Rai, now principal of the college, told of her delight that $500 of the World Day of Prayer offerings were assigned to Kinnaird College, and her appreciation of the gift, and also the fact that "they were remembered in the prayers of this organization which has done so much for women's education all over the East."

"You will be glad to know that we have at last started our Science Department. We admitted about thirty girls of the first-year class for Science; we had applications for many more. All summer we were busy turning three of the present classrooms into science laboratories and buying apparatus and chemicals for the new department. It is thrilling to have started the department after all the years of planning that we have had; it is due to the generosity of our friends in America that this dream has at last come true.

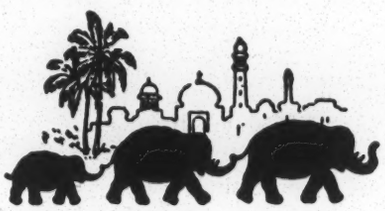
"We had a great many applications for admission this year and have a first-year class of nearly eighty students. We have never had such a large class, even before partition. But we decided to admit a bigger class than usual because of science. What we need for next year is a Physics teacher; next year there will be two Science classes."

(Secretary's Note—The Women's Board gives a grant to the College in lieu of a teacher. The Board would be glad to hear of a Physics short-termer who would be interested.)

MEMORIAL HOSPITAL, SIALKOT CITY

All about us are "wars and rumors of wars," but we keep busier than ever. In this land of "Purdah women," a woman's hospital is very necessary and ours, being an old established one, draws patients from all over the Punjab and North West Frontier Province. We even get quite a few private patients from Karachi, and even poor ones will come from as far as Peshawar. We average 180 indoor patients and we have a daily out-door dispensary program, for we are one of the few hospitals doing major surgery outside of Lahore in the Punjab Province. Of course, we abound in abnormal obstetrics, and many a patient is brought in on a string bed, carried by four men, for a much needed operation. In our cities we have Health and Maternity Centers who send us abnormal cases early, but not in the villages.

During the hot weather I have been enjoying early morning visits with



the patients before the day's work begins. It is the only time in my day that I am free to do my "real" missionary work. From April until October we sleep out on the front lawn under mosquito nets, because it is too hot and stuffy indoors. So, of course, we have to get up with the dawn; one cannot sleep out when traffic begins.

With a class of nurses—a different class going each week—we go into the hospital and gather a group of women, first from one ward and then another, and give them a message from the Bible as the Spirit leads. These talks are followed with prayer, women often ask for prayer for themselves or someone in their family. Invariably the women ask for a Bible portion where their memory verse is found. If they can read they are thrilled to see that verse in print; if not, they have one of their children read it to them, for their children go to school these days.

I thank you for your love and back-

ing. You have given much and prayed much for this work out here. Your letters and Christmas cards from time to time are very heartening and encouraging and assure me that you are just as interested and have just as much at stake as I have. I am merely your missionary out here. We could not get along without your love and backing. Dr. Massey sends her greetings too.

Reba C. Hunberger, M.D.

LASTING MEMORIALS

A memorial is anything intended to preserve the memory of a person or event. Memorials built of stone, brick, wood and mortar may in time fall into disuse and be forgotten, but those that are built into the lives of Christian young people are long lasting, and grow richer and fuller with the years. It has been the prayer and fond hope of the Women's Board that some day there would be a scholarship fund for worthy Christian girls established for each of our Missions.

Already there is such a modest fund held by the Board, which was received by a legacy and set aside as a Scholarship Fund for Egyptian Girls. For our next oldest Mission in Pakistan-India, we had hoped for the establishment of a like fund. For some years, the "Lois M. Buchanan Scholarship Fund," which was provided by her and added to by her family, has furnished scholarships for worthy girls. The Women's Board is most grateful for a recent gift given "in memoriam" for Dr. and Mrs. J. D. Sands by their family; this gift has been designated as a memorial to be used to help worthy Punjabi Christian girls to secure a medical, evangelistic or educational training to fit them to become leaders of their own people, and prepare them to assume places of leadership and responsibility.

Have not our prayers been that the Lord would raise up leaders from among the native people of our Missions? What more profitable investment could be made with love gifts from God's people?

WGMS SHORT-TERM MISSIONARIES

EGYPT

Mrs. Don Armstrong, 1951 ..... Tanta
Miss Elizabeth A. Baumgartner, 1949 ..... Tanta
Miss Mildred M. Cooke, R.N., 1951 ..... Assiut
Miss Lois R. Ellifritz, 1950 ..... Cairo
Miss Margaret Gettemy, 1949 ..... Tanta
Miss Dorothy E. Hagman, 1951 ..... Cairo
Miss Louise G. Hines, R.N., 1949 ..... Tanta
Miss Elizabeth Hopkins, 1949 ..... Cairo
Miss Rosella M. Hutchison, M.N., 1951 ..... Tanta
Miss Helen V. Kirkness, R.N., 1947 ..... Tanta
Miss Nell J. Kling, 1951 ..... Assiut
Miss Mattie Mae Klingaman, 1949 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Joan Murdock, R.N., 1949 ..... Assiut
Mrs. May L. Podbreger, R.N., 1949 ..... Tanta
Miss Ruth N. Purdy, 1949 ..... Assiut
Miss Martha E. Sisley, 1951 ..... Assiut
Miss M. Patricia Trimble, 1951 ..... Assiut
Miss Edith M. Vorhis, 1949 ..... Cairo

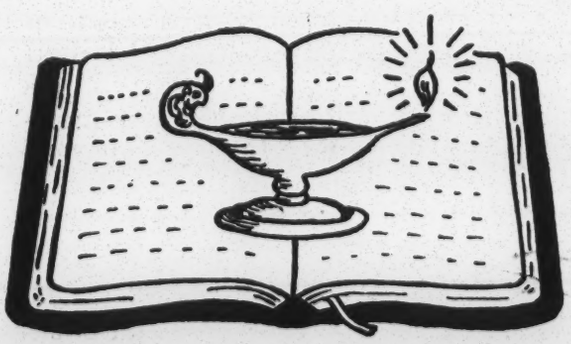
ANGLO-EGYPTIAN SUDAN—NORTH

Miss Mary Anna Bode, 1950 ..... Khartoum North
Miss Beverly J. Day, 1950 ..... Atbara
Miss Marian C. Davidson, R.N., 1950 ..... Khartoum North

UNDER APPOINTMENT

Miss R. Verlie Evans, R.N., 1951 ..... Assiut
1008Rd. 3, R.R. 1, Steveston, B.C., Canada
Miss E. Marion Greenleese, 1951 ..... Assiut
1008 Rd. 3, R.R. 1, Steveston, B.C., Canada

NOTE: In addressing these short-termers please remember to put "c/o American Mission" with each foreign address.



1952 PROGRAM CALENDAR

This is the picture you will see on one of the two January pages of the new 1952 Program Calendar. The aim of the picture is to deepen interest in the January program theme: "Scripture Light for Latin America," and the Worship theme for January, "Prayer Is Power." Perhaps you will want to feature a worship center of lighted candles and the open Bible at your January meeting.

Literature Department

MRS. WALTER H. HOLT, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

Home Theme—HOME MISSIONS AND HUMAN RIGHTS
Foreign Theme—LATIN AMERICA

Up to the present time, the Reading Course list has appeared in the March Magazine and while most of the books on the list are available at that time, some of the interdenominational study books are not yet released from the press. Now with the adoption of the new year and the pushing forward of the whole program by three months, the time lapse between the publication of the list and the release of the study books will be lengthened. We will be able to give you only tentative titles. However it is only the Home Mission group that will be affected, so this is our suggestion: (1) select the only two Home books now available, *The Story of the American Negro* and *So Sure of Life;* or, (2) select your other choices from the other three groups now, and delay your final choice on the Home group till later in the year, probably mid-summer. The book of Home Mission stories by Miss Sheibley, as yet untitled, we are told, will be worth waiting for. There are available now, 12 out of the total 14, actually more than in previous years. Only the Home group is incomplete. In the meantime, any information regarding them will be published in succeeding Magazines.

Journey Through the Bible and *A Man Called Peter* are expensive books at $3.50 each, but are well worth the price because of their lasting value. We urge particularly the use of *Journey Through the Bible* because of the 1952 topic for study: "The Bible and Missions." Consider all these books thoughtfully as Christmas gifts.

READING COURSE LIST—1952

(A—Adult; Y—Youth; T—Teen Age)

HOME (Choose One)

1—*The Story of the American Negro* (AY) by Ina Corinne Brown. 224 pages. Paper $1.50; cloth $2.50. Not a "reader" but an extremely readable account of the history of the American Negro; in ten chapters. A fair and unbiased presentation of this problem; a good source book for your permanent library. Recently revised and attractively illustrated.

2—*Book of Home Mission Stories* (AYT) by Mabel M. Sheibley. (title and price later).

3—*Human Crisis in the Kingdom of Coal* (AY) by Richard C. Smith. (price later). The author, at one time an industrial chaplain, whose research has covered mining areas in this country and abroad, speaks with authority. In a distinct and unusual style, he uses among others, these symbols of human crisis: Roof Fall, Disaster List, Picket Line, Ghost Town; and these symbols of deliverance: Pit Post, Labor Umpire, Mine Homesteads, Industrial Chaplain, Chapel-Community Center, etc., to present human rights and responsibilities in a home mission area never before touched upon, I believe; or if so, certainly not in such rich detail. Though a study-type book, it has excellent human interest and is interspersed with songs of the coal fields by Dorse Lewis, a West Virginia coal miner and ballad singer.

4—*So Sure of Life* (AYT) by Violet Wood. 192 pages. Paper $1.25; cloth $2.50. Because this book appeared so late for use on the 1950 list, we feel it deserves wider circulation, particularly since the emphasis in 1952 is on our own Home Missions. It is the true story of the work of Dr. Robert Thomas in the

Smoky Mountains of Tennessee and is valuable to us since it furnishes a parallel for our own Mountain work. For further details, see March 1950 Magazine.

FOREIGN (Choose One)

1—*We Americans: North and South* (AY—adult study book) by George P. Howard. 160 pages. Paper $1.25, cloth $2.00. (See October Literature page for review.)

2—*He Wears Orchids* (AY) by Elizabeth M. Lee. 182 pages. Paper $1.25, cloth $2.00. (see Oct. Magazine)

3—*Traded Twins* (YT) by Robert N. McLean. 134 pages. Paper $1.25, cloth $2.00. The "traded" part of the title refers to the exchange of summer vacations between the son of a Detroit minister and the daughter of his seminary classmate, a missionary to Mexico; "twins," affectionately so called because they have identical birthdays. You will enjoy the excitement of the trip in countries strange to both of them and the suspense of a unique "kidnaping." You will open your eyes with surprised interest to the details of a missionary's varied life, to the vigor of the active young Mexican "evangelicos" (Protestants). You will be conscious through it all of a practical lesson on universal Christian brotherhood. A lively but thought-provoking story for junior high and high school.

4—*Sand and Stars* (AYT) by Ruth Stull. 190 pages, $2.50. "My story is one of Christian adventure in which I had to keep my feet in the sand while my heart was in the stars." So speaks this pioneer missionary wife, with her doctor husband, of their eight years' service to the Campa Indians in the mountains and jungles of Peru. The very chapter headings tell a story: Jungle Call, Red Men, Flame Flowers, Lurid Lore, Gallery Pieces, Black Wings, Forest Folk, Blue China, Whirlpool, Violet Dawn, Star Tide. She is able to pack into 190 pages, colorful bits of biography; breath-taking travel episodes; miraculous answers to prayer; penetrating and humorous observations on human nature, and a glorious awareness of the strange beauty in God's world round about them. In the feeling of exuberance and joy that flows from the author through this book, one is strongly reminded of *Doctor of the Happy Landings.* An excellent background book for the Latin American study and a good book for the whole family.

INSPIRATIONAL (Choose One)

1—*Journey Through the Bible* (AY) by Walter Ferguson. 335 pages, $3.50. Here is a book that is at least three things: (1) a fascinating "reader," particularly suited to the 1952 program topic, "The Bible and Missions"; (2) an example of excellent prose, often bordering on poetry; (3) a helpful overall guide to the understanding and teaching of the Bible. It is seldom that an author is able to produce something so utilitarian and at the same time, so delightful. His style is anything but conventional; it has sparkle and humor yet always carries the dignity and respect befitting the subject. For example, Chapter II is called, The Gardener Walks in His Garden, and it begins: "The Bible introduces the Creator in the first words—'In the beginning, God'—and turns out the light." Other fascinating chapter headings are: A Man Born Unto Trouble; Uneasy Heads; Beyond Wisdom; A Good Man Down; After Me the Deluge; The Human Tornado; Phantasmagoria in White and Gold. Mr. Ferguson's hope is "that new readers may be attracted to the 'Book of Books' and that veterans may catch a new zest in the old enterprise." The author is incidentally, professor of English at Temple University and a staunch United Presbyterian, a former elder in the old North Church, Philadelphia. Twice reviewed in the *United Presbyterian* by Dr. A. H. Baldinger.

2—*Fruit of the Vine* (AY) by Grace H. Turnbull. 173 pages, $1.50. "A Symposium on Social Drinking."

It is *not* the story of a man's life, real or fictional, such as *Dutch Zellers* or *The Third Strike* but it is the account, in short paragraphs and brief stories of what alcohol, the Great Destroyer has done to countles men and women of both high and low degree down through the ages. The first chapter, "From Time Immemorial," starts with the story of the drunken feast of Belshazzar and the downfall of his kingdom "without battle or fight," and continues with that of Alexander the Conqueror, laid low in death at the age of thirty-three by the Conqueror of Mankind; with many other stories down through the ages up to the present day! Compelling quotations from a "cloud of witnesses"—present and past names that carry weight—testify, some from bitter personal experience, to the trail of human wreckage left by the Great Destroyer. Excellent for program building.

3—*Talks to Girls* (credit to T readers only) by Helen Welshimer. 85 pages, $.50. Thirty-nine short (2 page) inspirational messages, each skillfully woven around a brief but pointed story. Some titles are: Make Yourself Interesting; The Charm of Simplicity; I n n e r Resources; The Humble Task; A Code of Living. Good for Teen devotional topics.

BIOGRAPHY or OTHER TYPE
(Choose One)

1—*A Man Called Peter* (AY) by Catherine Marshall. 344 pages, $3.50. This new book by Peter Marshall's wife is not mere repetition of already familiar facts, for as she begins with the story of "the tap on the shoulder" back in Scotland, and follows with that of the ensuing hardships, of their life together, and on through the significant, and often seemingly insignificant episodes of his short but full life, one feels that her purpose is to draw attention not so much to the events themselves but rather to the evidence of God's guidance *through* these events. One might call it the biography of a "called" man, in which God's Leading is the focus of attention; not Peter Marshall. You may read the book for the beauty of their romance, for the drama of the "success" story, for the inspiration of the miraculous answers to prayer—and you will a l w a y s be aware of this same note.

The consensus of all who came under his ministry, from the greatest to the humblest was that here was an intensely human, fun-loving but deeply spiritual man to whom God was real and near at all times, and who knew how to bring that reality to others. The surprise element in this book is the feeling that Catherine Marshall is an able person in her own right. Her treatment of the chapters, God Still Answers Prayer, Valiant Heart, Together, and See You in the Morning will cause you to read them again and again. Included are six complete sermons and prayers never before published.

2—*Chariot in the Sky* (AYT) by Arna Bontemps. 238 pages, $2.50. The story of the Jubilee Singers simply and charmingly told. Starting with the unsuccessful attempt of the sixteen-year-old slave boy, Caleb Willows to free himself, one sees in the incidents of his life, and through his eyes, the gradual coming of freedom to the Negro slave, with all its hopes, disappointments and problems. The account of his furtive and feverishly determined efforts to learn to read and write, totally unaided, because it was "against the law," arouses one anew to the realization of one of the many injustices that Negroes have suffered. Then there is the pathetic post-war picture of the confused, wholesale effort to make a beginning toward educating the masses. The story of the Jubilee Singers deals with an experiment undertaken in faith; a daring venture to send out these young singers to raise funds for their beloved school in this crucial period of its existence. Highly recommended as a publication of the Christian Herald's Family Bookshelf.

Temperance & Reform

MRS. W. J. HARPER McKNIGHT, Secretary,
379 Questend Ave., Pittsburgh 34, Pa.

Those who have read Miss McBane's article "WGMS Introduces New Model for 1952" on pages 36, 37 in the *September Magazine,* and Mrs. Brethauer's Women's Department, page 170 in the *November Magazine,* as well as the article on page 5 of the *United Presbyterian* for October 8, are aware of the changes being inaugurated in this Department of our work.

The first departure from custom has to do with financial procedure. Instead of receiving contributions directly from the Societies, the Temperance and Reform Department will, in the future, receive a grant from the Thank Offering. In Miss McBane's words "This method is not a radical departure since the Board for many years has been entrusted with the authority to distribute the annual Thank Offering to the various departments according to their needs." Therefore, this will not curtail our work, so let us dismiss all fears which we may have had at first sight in this respect. Just breathe an extra prayer for the success of the Temperance work when you drop your coins in your little blue boxes—maybe even drop in some extra ones!

The second departure from routine presents a tremendous new challenge to all of us who have had an interest in the cause of Temperance and Reform over the years—the challenge of a denominational program on Temperance, rather than one confined largely to the efforts of the women alone. It is the privilege—and I use that word carefully and advisedly—of the members of our WGMS to finance the initial steps of this denominational work under the leadership of our own Department.

It seems to me that nothing could bring more joy and satisfaction to us than the realization that at long last we are to have a denominational effort on behalf of Temperance and that we, the women, have inaugurated it. It is, therefore, more incumbent upon us than ever before to arouse within ourselves and our fellow church members a strongly increased interest in the whole liquor problem and its attendant evils. *Every Temperance* and *Reform Secretary* in *every society, supported by every member of every society must prepare to implement this enlarged church-wide Temperance Crusade.* We already have a concern for this area of our Christian responsibility and have for many years been doing something about it, through the inclusion of such a department in our organization and the generous support accorded it.

Now we must do more. Already the new Committee which was appointed by the General Assembly and called The Assembly Committee on Temperance Education has been "activated" and is accomplishing things. The active support and participation of every pastor and every congregation has been requested and will continue to be enlisted. (Limited space prevents my giving more details concerning what has been done—please see the *United Presbyterian* for October 8.)

We have many plans in the making which, in the light of the shocking conditions that are increasingly evident in our country, demand prayerful consideration and vigorous action. To this end, then, let us all rededicate ourselves to renewed effort by increased financial support, increased interest and activity and an increased volume of prayer.

Tributes

Mrs. John Berger

The Women's Missionary Society of the United Presbyterian Church of Providence, Rhode Island, wish to pay a tribute of love to the memory of Mrs. John Berger, who was called to her Heavenly Home June 27, 1951.

She was a true and faithful member of her Church; a loyal, efficient Literature Secretary of the Missionary Society for many years; and a life member of the WGMS.

We will miss her from her accustomed place at the Church service, and in the society.

Our loss is her gain. To her family we extend our sincere sympathy.

The Committee

Mrs. Eva A. Rodgers

Our Hebron Missionary Society, Monongahela Presbytery, feels keenly the loss of one of our older members, Mrs. Eva A. Rodgers, whose death occurred after a lingering illness, on August 22, 1951.

Although a member of the Homewood United Presbyterian Church, she was also a member of the Hebron Missionary Society and took a vital interest in all of its activities.

She is survived by her husband, a daughter, a son, and three grandchildren.

Committee

Mrs. Rebecca Lilja

In memory of Mrs. Rebecca Lilja (Mrs. John) who was called to her heavenly home May, 1951, the members of the Grande Avenue Women's Missionary Society, Cedar Rapids, Iowa, wish to pay a tribute of love.

Her quiet manner, her deep interest in her missionary society, even when her health did not permit her to attend the meetings, will always be remembered. She was a life member of W.M.S.

We extend to her five daughters our deepest sympathy.

"Her children shall rise up and call her blessed."

Committee

Mrs. Ada Knapp Campsey

A loving tribute to the memory of Mrs. Ada K. Campsey is expressed by the members of the Women's Missionary Society of the United Presbyterian Church of Claysville, Pa. She was called home September 6, 1951.

Her loyalty and service to her church, her family, her neighbors and friends shall ever be an inspiration to all who knew her. To her loved ones we extend our sincere sympathy.

Committee

Mrs. Mary R. Wright

The Bethel Westmoreland Missionary Society wishes to pay this tribute of love to the memory of Mrs. Mary R. Wright.

Her kind and quiet Christian life was an inspiration to all. She is greatly missed in our society, Sabbath School and Church.

To her loved ones, we extend our sincere sympathy and commend them to her Saviour whom she loved and served.

The Committee

Miss Annie Wallace

The Missionary-Aid Society of McClellan Heights United Presbyterian Church of Davenport, Iowa, wishes to pay loving tribute to the memory of Miss Annie Wallace. She was a loyal and active member for many years. Her long and faithful service will be an inspiration to all who know her.

We extend our sincere sympathy to her loved ones and commend them to God's love and care.

Mrs. J. E. Schlabach
Mrs. J. R. Kohler
Committee

Mrs. W. V. Fisher

The Women's Missionary Society of Shenango United Presbyterian church wishes to express sorrow and great loss in the passing of Mrs. W. V. Fisher on August 7, 1951 at her home, New Castle, Pa., R. 5.

A member of the Shenango congregation for almost 60 years, she was a faithful teacher in the Bible School as long as health permitted, a member and for many years president of the W.M.S. She was a graduate of Grove City College. Her husband preceded her in death January, 1951. She leaves two daughters, Mrs. G. C. Davis, New Castle, Pa., and Mrs. F. R. Fehl, Cleveland, Ohio.

Committee
Mrs. W. C. Hileman, Chairman

Nothing matters but the kingdom of God.

—David Livingstone

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Rev. H. W. Gordon — R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer — Warm Springs, Oregon
Rev. Louis Mitchell — Tama, Iowa
Rev. F. C. Patterson — Kayenta, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman — Frenchburg, Ky.
Miss Ruth Courter, Principal — Frenchburg, Ky.
Mr. Lester McCauley, Elementary Principal — Frenchburg, Ky.
Miss Marie Allison — Frenchburg, Ky.
Miss Caroline Arndt — Frenchburg, Ky.
Miss Alice Childs — Frenchburg, Ky.
Miss Alice Hesselink — Frenchburg, Ky.
Mrs. Alice Hughes — Frenchburg, Ky.
Miss Grace Huntley, Piano — Frenchburg, Ky.
Mr. S. O. Linderholm — Frenchburg, Ky.
Miss Alberta McBride — Frenchburg, Ky.
Miss Helen McCoy — Frenchburg, Ky.
Miss Dorothea McKissick — Frenchburg, Ky.
Miss Betty McMartin — Frenchburg, Ky.
Miss Reba Moody — Frenchburg, Ky.
Miss Winifred Moore, Sec. — Frenchburg, Ky.
Miss Cornelia Morse — Frenchburg, Ky.
Mr. Odell Parrott, Music — Frenchburg, Ky.
Mr. Robert Randall — Frenchburg, Ky.
Miss Joyce Rode — Frenchburg, Ky.
Mrs. Leah Stephens — Frenchburg, Ky.
Miss Roberta Stewart — Frenchburg, Ky.
Mrs. Florence Eiler, Matron — Frenchburg, Ky.
Mrs. J. J. Stout, Clothes Room Saleslady — Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook — Frenchburg, Ky.

FRENCHBURG, KY., CHURCH

Rev. James E. Eddy, Minister — Frenchburg, Ky

JANE COOK HOSPITAL

Dr. and Mrs. Donald Graves — Frenchburg, Ky.
Miss Mary Alves, R.N. — Frenchburg, Ky.
Miss Mary Cochran, R.N., Supervisor — Frenchburg, Ky.
Miss Effie Frazier, R.N. — Frenchburg, Ky.
Miss Emma Holke — Frenchburg, Ky.
Business Manager — Frenchburg, Ky.
Miss Bernice Olson, Lab. Tech. — Frenchburg, Ky.
Miss Berna Phelps, Aide — Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen — Ezel, Ky.
Miss Larue Millen, Principal — Ezel, Ky.
Miss Lucille Artman — Ezel, Ky.
Miss Wilda Barnes — Ezel, Ky.
Miss Ruth Bemis — Ezel, Ky.
Miss Ethel Mae Brown — Ezel, Ky.
Miss Doris Jean Gieser — Ezel, Ky.
Miss Zillah Hawthorne, Secretary — Ezel, Ky.
Miss Anna Louise Hochstettler — Ezel, Ky.
Miss Beulah Hogan — Ezel, Ky.
Miss Grace Huntley, Piano — Ezel, Ky.
Miss Jean Jardine — Ezel, Ky.
Mr. Philip N. Lockhart — Ezel, Ky.
Miss Gladys Millen — Ezel, Ky.
Mrs. Thomas Moore — Ezel, Ky.
Miss Gene Purdy — Ezel, Ky.
Mrs. Rebecca Rodkey — Ezel, Ky.
Miss Eleanor Timmerman — Ezel, Ky.
Miss Frances Widstrand — Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room — Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.) — Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook — Ezel, Ky.
Mr. Courtney Centers, Maintenance — Ezel, Ky.

CITY AND PRESBYTERIAL

Miss Jean Dickey — 224-22—93rd Ave., Queens Village, Long Island, N. Y.
Miss Esther M. Jones — 923 East St. Vrain, Colorado Springs, Colo.
Miss Dorothy Partington — Westland, Pa.
Mrs. R. G. Russell — 36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter — 1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge — U. P. Home, Washington, Ia.
Miss Mae Beveridge — U. P. Home, Washington, Ia.
Miss Sallie E. Dickey — c/o D. H. Dickey, R. D. 5, Punxsutawney, Pa.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent — Annemanie, Ala.
Miss Georga Lee Jackson — Annemanie, Ala.
Mrs. Willie Knight — Annemanie, Ala.
Mrs. K. P. Thomas — Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples — Camden, Ala.
Mr. H. W. McKeldin, Assistant — Camden, Ala.
Mrs. Minnie B. Alford — Camden, Ala.
Miss Climmie B. Allen — Camden, Ala.
Mr. William B. Ballard — Camden, Ala.
Miss T. C. Cotten, Bible — Camden, Ala.
Mrs. Amanda E. Freeman — Camden, Ala
Mrs. S. P. Marsh — Camden, Ala.
Mr. E. C. Moody — Camden, Ala.
Mr. Alexander Sanders — Camden, Ala.
Mrs. Margaret Sanders — Camden, Ala.
Mrs. Mamie L. Smith — Camden, Ala.
Miss Nora F. Smith — Camden, Ala.
Mrs. Mattie L. Street — Camden, Ala.
Miss Mabel L. Thomas — Camden, Ala.
Mr. James Tyree — Camden, Ala.
Miss Bertha L. Washington — Camden, Ala.
Miss Lizzie M. Washington — Camden, Ala.
Miss Alice B. Whitaker — Camden, Ala.
Mrs. B. D. Bridges, Cook — Camden, Ala.
Mrs. S. W. Rivers, Matron — Camden, Ala.
Mrs. Willie Simmons — Camden, Ala
Mr. Martin Dees, Maintenance — Camden, Ala.

CAMDEN, ALABAMA

Rev. Mr. Claude C. Brown — 625 Jeff Davis Ave., Selma, Ala.

CANTON BEND, ALABAMA

Mr. and Mrs. Lawrence Parrish — Canton Bend, Ala.
Mrs. Sallie Pharr — Canton Bend, Ala.
Mrs. Ida Porter — Canton Bend, Ala.
Rev. James Reese, Pastor at Camden and Miller's Ferry — Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible — Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt. — Henderson, N. C.
Miss Gertrude Allen, R.N. — Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible — Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Marcella Latham — Knoxville, Tenn.
Miss Betty Montgomery — Knoxville, Tenn.
Mrs. Mozelle Robinson — Knoxville, Tenn.
Miss Mabel Weir — Knoxville, Tenn.
Mr. George W. Williams — Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary — Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. B. T. Ridgeway — Miller's Ferry, Ala.
Mrs. Ona Crum — Miller's Ferry, Ala.
Mrs. Pearlye Ephraim — Miller's Ferry, Ala.
Mr. P. L. Lindsay — Miller's Ferry, Ala.
Miss Darthula Mangram, Sec'y — Miller's Ferry, Ala.
Miss Eleanor Miller — Miller's Ferry, Ala.
Mr. C. T. Patterson — Miller's Ferry, Ala.
Mrs. Roma Patterson — Miller's Ferry, Ala.
Mr. Frederick Reese — Miller's Ferry, Ala.
Mrs. Neola Reese — Miller's Ferry, Ala.
Miss Gladys Ross, Bible — Miller's Ferry, Ala.
Mrs. Trene Smith — Miller's Ferry, Ala.
Mrs. N. D. Williams — Miller's Ferry, Ala.
Miss Florine Wood, Music — Miller's Ferry, Ala.
Mr. C. J. Wright — Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson, Boys' Matron — Miller's Ferry Ala.
Mrs. Bessie Stevens, Girls' Matron — Miller's Ferry, Ala.
Mr. Herman Bridges, General Worker — Miller's Ferry, Ala.

PRAIRIE, ALA.

Mr. William T Peters, Supt. — Prairie, Ala
Mrs. Theola Gordon — Prairie, Ala.
Mrs. Leola Jackson — Prairie, Ala.
Miss Vashti Jones — Prairie, Ala.
Mrs. D. C. McCall — Prairie, Ala.
Mrs. William T. Peters — Prairie, Ala.
Rev. C. C. Brown, Pastor at Prairie and Annemanie.

RETIRED FROM ACTIVE SERVICE

Miss Patsy Kennedy — 717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren — c/o Rev. Irvin Elligan, 819 College Ave., N.W., Knoxville, Tenn.
Rev. and Mrs. D. F. White — 825 First Avenue, Selma, Alabama
(Mr. White still supplies Camden, Canton Bend, and Miller's Ferry Churches)

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission is used with each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 — Cairo
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Marjorie J. Dye, 1950 — Cairo
Miss Davida M. Finney, 1915 — Cairo
Miss Martha C. Glass, 1921 — Assiut
Miss Alice M. Grimes, 1924 — Cairo
Miss Millie I. Kelso, 1946 — Luxor
Miss Lois D. Kingan, 1926 — Benha
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice McClellan, 1947 — Cairo
Miss Evelyn McFarland, 1919; 1949 — Cairo
Miss Sarah B. Meloy, 1923 — Cairo
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Fayoum
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
Miss Inez M. Sutton, 1949 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Alberta A. Tedford, R.N., 1945 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Esther W. Wilson, 1919 — Luxor
Miss Laura B. Wright, 1921 — Minia

ON FURLOUGH

Miss Elsie M. French, 1909 — Goldfield, Iowa
Miss Eulalia D. Grether, 1929 — 435 East 11th St., Loveland, Colo.
Miss Nellie V. Hill, R.N., 1945 — R. D. 1, Fayette City, Pa.
Miss Jeanette L. McCrory, 1916 — Sterling, Kans.
Miss Helen J. Noordewier, 1921 — 1104 Sigsbee St., S. E. Grand Rapids 6, Mich.
Miss Mary L. Thompson, 1917 — 352 S. York St., Elmhurst, Ill.
Miss Elizabeth M. Wilson, 1932 — Lewis, Iowa
Miss Margaret A. Work, 1924 — E. Platte Ave., Ft. Morgan, Colo.

PUNJAB, PAKISTAN

Miss Ruth I. Ardrey, 1924 — Lahore
Miss Margaret E. Ballantyne, 1941 — Campbellpur
Miss Minnie E. Beatty, 1912 — Sargodha
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Badomali
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Frances E. Brown, 1927; 1937 — Sangla Hill
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1925 — Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Margaret J. Fehlman, 1918 — Sheikupura
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1918 — Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss Mary H. Lentz, R.N., 1950 — Sialkot City
Miss Glendine Lundquist, R.N., 1933 — Sialkot City
Miss Evelyn M. McKelvey, R. N. 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Louise E. Scott, 1916 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Vivian L. Trimble, 1921 — Pathankot

ON FURLOUGH

Miss M. Frances Lincoln, R.N., 1920 — 145 Pennsylvania Ave., Wichita, Kansas
Miss Laura R. MacLachlan, 1938 — R. D. 1, Atkinson, Nebr.

ANGLO-EGYPTIAN SUDAN

Miss Mary E. Coie, 1919 — Wad Medani
Miss Una Coie, 1918 — Gedaref
Miss Marian I. Farquhar, 1945 — Nasir
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Rosaltha Kenagy, 1950 — Language Study, Cairo, Egypt
Miss Aleta J. Matthews, 1946 — Omdurman
Miss Marguerite M. McClellan, 1926 — Atbara
Miss Mary Jane McKnight, 1922 — Atbara
Miss E. Verna Pillow, 1930 — Omdurman
Miss Dorothy L. Rankin, 1946 — Doleib Hill
Miss Phyllis A. Rogers, 1949 — Doleib Hill
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss Helena G. Tetley, 1951 — Omdurman
Miss Frances Turk, R.N., 1921 — El Obeid
Miss Eleanor C. Vandevort, 1949 — Nasir
Miss Ruth E. Wilson, 1951 — Khartoum North
Miss Joan E. Yilek, 1948 — Gambella

ON FURLOUGH

Miss Mary V. Ewing, R.N., 1940 — Frontier Nursing Service, Wendover Above Hyden, Ky.
Miss Jean Maxwell, M.N., 1946 — Box 89, Fairmont, W. Va

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 — Gore
Miss Isabel Blair, 1922 — Gore
Miss Marjorie Faught, R.N., 1933 — Sayo
Miss Eileen Halewood, R.N., 1947 — Maji
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Sayo
Miss Martha A. Maxwell, R.N., 1951 — Addis Ababa
Miss Ruth E. McCreery, 1950 — Addis Ababa
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
(All Maji and Sayo mail: Box 1111, Addis Ababa)

ON FURLOUGH

Miss Hazel J. McGeary, 1946 — 8510 Glenville Road, Takoma Park, Md.
Mrs. Ruth L. Walker, 1923 — Conoquenessing, Pa.

UNDER APPOINTMENT

Miss Josephine L. White, 1951 — Greensboro, Vt.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 — 2614 Sacramento, St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Anna B. Criswell, 1905 — 422 W. Logan St., Clarinda, Iowa
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Lucy Lightowler, 1921 — 5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 — c/o Miss Etta McClure, West Middletown, Pa.
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — c/o Mrs. Iva Williams, 1423 Winchester Ave., Lakewood 7, Ohio
M. Stella Robertson, 1922 — c/o Barclay's Bank, D.C.&O., Circus Place, London E. C. 2, England
Miss Laura B. Walker, 1904 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Ida Whiteside, 1913; 1935 — 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 — 263 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — 306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

(NOTE: All short-termers are listed in the Foreign Department.)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson — Cairo
Mr. and Mrs. Judson W. Allen — Cairo
Dr. and Mrs. E. M. Bailey — Cairo
Dr. and Mrs. E. E. Elder — Cairo
Rev. and Mrs. K. G. Fleming — Alexandria
Dr. and Mrs. Dalton Galloway — Tanta
Dr. and Mrs. H. S. Hutchison — Tanta
Dr. and Mrs. Norman A. Kraft — Assiut
Rev. and Mrs. Paul H. McClanahan — Assiut
Mr. Everett W. McCreery — Assiut
Mr. and Mrs. M. C. McFeeters — Assiut
Dr. and Mrs. Fred S. McGeoch — Tanta
Dr. and Mrs. H. A. McGeoch — Alexandria
Rev. George E. Morrison — Cairo
Mr. and Mrs. W. W. Nolin — Assiut
Dr. and Mrs. Walter J. Skellie — Assiut
Dr. and Mrs. John A. Thompson — Cairo
Mr. and Mrs. Robert M. Turnbull — Assiut
Rev. and Mrs. C. B. Watkins — Assiut

ON FURLOUGH

Dr. and Mrs. Paul W. Jamison — 1910 Roscoe St., Chicago 13, Ill.
Dr. and Mrs. F. C. McClanahan — 152 Waugh Ave., New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan — Route 3, Monmouth, Ill.
Rev. and Mrs. W. A. McGill — 20 N. Portland Ave., Ventnor, N. J.
Dr. and Mrs. R. T. McLaughlin — 6346 Homer St., Philadelphia 44, Pa.
Dr. and Mrs. Gordon Parkinson — Due West, S. C.
Rev. and Mrs. James W. Pollock — 46 Nonantum St., Newton 58, Mass.
Dr. and Mrs. C. P. Russell — 24 N. Portland Ave., Ventnor, N. J.

PUNJAB, INDIA

Rev. and Mrs. L. A. McCulloch — Dhariwal
Rev. and Mrs. J. Morgan McKelvey — Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter — Sialkot
Dr. and Mrs. Ralph Blocksma — c/o United Christian Hospital, Lahore
Dr. and Mrs. Norval E. Christy — Taxila
Rev. and Mrs. W. C. Christy — Gujranwala
Dr. and Mrs. E. V. Clements — Pasrur
Dr. and Mrs. J. B. Cummings — Rawalpindi
Rev. and Mrs. Robert A. Foster — Sialkot
Rev. and Mrs. E. H. Glassman — Campbellpur
Rev. and Mrs. John D. Harkness — Sargodha
Mr. and Mrs. Irvin G. Lotze — Gujranwala
Rev. and Mrs. H. J. McGuill — Taxila
Rev. and Mrs. Paul A. Miller — Gujranwala
Mr. and Mrs. Charles C. Millson — Gujranwala
Dr. and Mrs. Hugh M. Milne — Qila Sheikhupura
Dr. and Mrs. W. H. Ross — Lyallpur
Rev. and Mrs. G. LeRoy Selby — Lyallpur
Mr. and Mrs. C. A. Stewart — Rawalpindi
Dr. and Mrs. Harris J. Stewart — Gujranwala
Dr. and Mrs. R. R. Stewart — Rawalpindi
Rev. and Mrs. Wm. Sutherland — Jhelum
Dr. and Mrs. John Vroon — c/o United Christian Hospital, Lahore
Mr. and Mrs. F. A. Whitfield — Gujranwala

ON FURLOUGH

Dr. and Mrs. D. E. Alter — 2918 Regent St., Berkeley 5, Calif.
Rev. and Mrs. J. D. Brown — 44 Alexander St., Princeton, N. J.
Dr. and Mrs. J. H. Colvin — R. D. 1, Sussex, Wis.
Rev. and Mrs. C. Emerson McBane — 5214 S. Kimbark Ave., Chicago 15, Ill.

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. W. J. Adair — Wanglei, via Malakal
Dr. and Mrs. J. Lowrie Anderson — Atar, via Malakal
Rev. and Mrs. W. B. Anderson, Language Study — Cairo, Egypt
Dr. and Mrs. Robert G. Gordon — Wanglei
Rev. and Mrs. Willard M. Galloway — El Obeid
Rev. and Mrs. T. Matthew Gilliland — Malakal
Mr. and Mrs. Chas. E. Jordan — Nasir, Upper Nile Province
Rev. and Mrs. S. Robb McLaughlin — Language Study, Cairo, Egypt
Dr. and Mrs. W. Don McClure — Gambeila
Rev. and Mrs. Robert H. Meloy — Omdurman
Rev. and Mrs. Wm. H. Philips — Gedaref
Rev. and Mrs. K. E. Rasmussen — Doleib Hill, via Malakal
Dr. and Mrs. A. G. Roode — Akobo, via Malakal
Rev. and Mrs. A. Mac Roy — Nasir, Upper Nile Province
Dr. and Mrs. Ried F. Shields — Khartoum
Mr. and Mrs. Milton H. Thompson — Obel, via Malakal

ON FURLOUGH

Rev. and Mrs. W. B. Adair — 2918 Regent St., Berkeley 5, Calif.
Rev. and Mrs. Leander Finley — 317 Virginia Ave., Havertown, Pa.
Rev. and Mrs. H. T. Walker — 7505—35th Ave., Jackson Heights 72, N. Y. City
Mr. and Mrs. E. Alan Webb — New Concord, Ohio

ETHIOPIA

Dr. and Mrs. John A. Cremer — (Sayo) address: Addis Ababa
Rev. and Mrs. C. M. Haspels — (Ghimeera) address: Addis Ababa
Dr. and Mrs. D. C. Henry — Gore
Mr. and Mrs. Donald A. Reihmer — Addis Ababa
Mr. and Mrs. Phil R. West — (Maji) address: Addis Ababa

ON FURLOUGH

Dr. and Mrs. F. Wm. den Dulk — Frontier Nursing Service, Hyden, Ky.
Mr. and Mrs. Fred L. Russell — 1131—32nd Ave., S., Seattle 44, Wash.

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. P. Gilmor — R.R. 4, Box 279, Fresno, Calif.
Rev. and Mrs. F. D. Henderson — 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. W. Hickman — 1125 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. W. B. Jamison — New Wilmington, Pa.
Dr. and Mrs. W. T. Moore — 811 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips — 844-14th St. Santa Monica, Calif.
Dr. and Mrs. Mark S. Roy — New Concord, Ohio
Dr. and Mrs. F. Scott Thompson — Alexandria, Egypt

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell — R. D. 1, Pattersonville, New York
Dr. and Mrs. H. C. Chambers — 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon — 2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur — 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam — 208 North "T" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken — E. Jefferson Ave., Winterset, Iowa
Dr. and Mrs. John H. Stewart — 302 N. 8th St., Tarkio, Mo.

ANGLO-EGYPTIAN SUDAN

Dr. and Mrs. Paul J. Smith — North Bend, Nebraska
Dr. and Mrs. G. A. Sowash — New Wilmington, Pa.

IN SHORT-TERM SERVICE

EGYPT

Mr. and Mrs. Willard P. Acheson — Assiut
Miss Margaret W. Anderson — Assiut
Miss Clara Carlisle — Cairo
Miss Charlisa M. Crosier — Cairo
Miss Wilma G. Duff — Assiut
Miss E. Marguerite Ford — Cairo
Miss Margaret B. Guille — Cairo
Mr. Richard G. Gibson — Assiut
Dr. and Mrs. Orval L. Hamm — Assiut
Miss Audrey H. Meier — Cairo
Miss Edna R. Parkinson — Assiut
Miss Mary Lu Perkins — Cairo
Mrs. Fay Reed — Assiut
Mr. Milton J. Sage — Assiut
Miss Beatrice Taylor — Cairo

PAKISTAN

Dr. and Mrs. O. A. Brown — Taxila
Mr. Thomas J. McLaren — Rawalpindi
Dr. and Mrs. Robert F. Tebbe — Rawalpindi

ANGLO-EGYPTIAN SUDAN

Mr. James R. Deemer — Omdurman
Mr. John J. Koehler — Abwong
Rev. Wayne Pethick — Obel
Dr. and Mrs. Ronald Trudinger — Abwong

WHAT'S HAPPENING TO CHRISTMAS?
NATIONAL MAGAZINE DEMANDS RETURN TO DAY'S REAL MEANING

Drunken parties, speeding cars, suggestive greeting cards and blatant commercialism—those are fast becoming the symbols of our celebration of one of the holiest days of the year, the anniversary of the birth of Christ. Our Christmas orgies of sex, liquor and smashup have reached the point where they are a national disgrace, protests an article in the December issue of *Pageant* magazine entitled, "Are We Killing Christmas?"

What has happened to the real spiritual meaning of Christmas? It has dissolved into a vulgar, commercialized celebration that has nothing to do with the origin of the "holiday" which, of course, was once called "holy day." Take Christmas cards as an example, suggests *Pageant*. We send cards that are arty, folksy, humorous and even suggestive—but only rarely spiritual. Many of them have no Christmas meaning whatever. They are illustrated with pictures of cocktail shakers, cigarettes, ships, airplanes, dogs and sometimes even psychiatrists!

But perhaps the grossest travesty on the spiritual joy that Christmas should mean is the "office party"—sometimes held in homes and taverns too—which disguises drunkenness, vulgarity and even lewdness as legitimate Christmas jollification. In all too many homes, Christmas Day is not a time of church and family celebration, but a dull, remorseful hangover of aching or broken skulls. The "observance" of Christmas last year, points out *Pageant*, took 724 lives, 144 more than the previous year.

The holiday street scene in any American city bears out this growing misconception as to the meaning of Christmas. Starting even before Thanksgiving store windows are jammed with every materialistic luxury that can be bought. In every store a Santa Claus prompts greedy recitations of the bikes, games and toys that children want. But the Manger, concludes the *Pageant* article, is tucked away in the churches and must be deliberately sought out. Are we killing Christmas?

ANNUAL CONVENTION
OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Detroit, Michigan, June 9-12, 1952

OFFICERS

President.....Mrs. William H. Hughes, 590 Allison Avenue, Washington, Pa.
First Vice Pres....Mrs. Arthur R. Armstrong, 125 Argonne Dr., New Kensington, Pa.
Second Vice Pres.....Mrs. B. A. Bates, 10381 Somerset Road, Detroit 24, Mich.
Secretary.....Mrs. Grant B. Gibson, 3509 Oakridge, Joplin, Mo.
Treasurer.....Mrs. H. Ray Shear, 902 Publication Bldg., Pittsburgh 22, Pa.

LOCAL COMMITTEE FOR THE 1952 WGMS CONVENTION

Mrs. H. L. Downie, Chairman.....18970 Littlefield, Detroit 35, Michigan
Mrs. Tobias Vander Weele, Vice Chairman.....7838 Middlepointe, Dearborn, Michigan
Mrs. E. V. Martin, Secretary.....22633 Law Ave., Detroit, Michigan
Mrs. J. R. Lemon, Treasurer.....14192 Strathmoor, Detroit 27, Michigan
Mrs. R. H. Chowen, Assignment.....8034 E. Morrow Circle, Detroit 4, Michigan
Mrs. Darwin Eggloff, Transfer.....8056 Whittaker, Detroit, Michigan
Mrs. Tobias Vander Weele, Food and Serving.....7838 Middlepointe, Dearborn, Michigan
Mrs. Harold Dingel, Badges.....10488 Nottingham, Detroit, Michigan
Mrs. J. Williams, Publicity.....14002 Kentucky Ave., Detroit 4, Michigan
Mrs. William Raney, Music.....14655 Rosemont, Detroit, Michigan
Mrs. Rawliegh, Pageant.....R. D. 7, Pontiac, Michigan
Mrs. Bernice Reed, Decorations.....29255 Southfield, Birmingham, Michigan
Mrs. J. Najpaver, Equipment.....7030 Jonathon, Dearborn, Michigan
Mrs. John Mitchell, Ushers and Pages.....18184 Kinros Rd., Birmingham, Michigan
Mrs. John Watkins, Special Services.....R. D. 1, Drayton Plains, Michigan
Mrs. Clyde Gass, Literature.....21360—10½ Mile Road, Detroit, Michigan
Mrs. William Tait, Hospitality.....7010 Middlepointe, Dearborn, Michigan
Mrs. B. A. Bates, Program.....10381 Somerset Rd., Detroit 24, Michigan
Mrs. J. R. Lemon, Prayer.....14192 Strathmoor, Detroit 27, Michigan

Crop Prepares Friendship Food Cargo

Cargo of friendship food contributed by the people of America as a good-will gesture to hungry people overseas is checked by staff of Christian Rural Overseas Program (CROP) at the Port of Chicago, bound for Bremen, Germany.

Similar Friendship Food Ships are being sent from the Port of Philadelphia to Naples, Trieste, Piraeus, Beirut, Istanbul and Bombay. Shipments are the first of an estimated 1400 carloads of bulk foodstuffs that will be contributed through CROP this year by American farmers.

Calls for Help at Christmastime

KOREAN RELIEF—RELEASE ON SHIPPING CLOTHING

For a limited period a way has been found to meet the cost of packing and shipping used clothing for Korean relief. If shipments are sent to Church World Centers by January 1, 1952, it will not be necessary for churches to send the usual eight cents per pound for this processing.

Americans are asked to contribute warm used clothing to save the lives of thousands of persons in war-torn Korea this winter. They may be sent at once to the nearest of the following centers:

Church World Service Center, New Windsor, Md.
Church World Service Center, 3146 *Lucas Ave., St. Louis* 3, *Mo.*
Church World Service, c/o Pacific Ports Industries, Inc.,
10901 *Russet St., Oakland, Calif.*

The following items are particularly needed in Korea: Men's warm suits, especially trousers, underwear, sweaters, socks, overcoats; women's and children's warm clothing of all kinds, including low-heeled shoes. Thread will be needed to alter clothes.

It has been suggested that individuals sending items should place in the pockets or inside the garment a tag giving the name and address of the donor and the name of his church, so that the recipient will know it is a gift from Christians.